SEP 25 1912

HUMAN WIRELESS STATIONS

NAUTILUS MAGAZINE

October, 1912

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WISDOM is knowing what to do next ❧ Skill is knowing how to do it; and Virtue is doing it.

—*David Starr Jordan.*

PRICE 10 CTS.

EDITED BY
ELIZABETH TOWNE

Enjoy Life



Get *all you can* out of it. *Live* every minute. You can if you will —***if you are really alive!*** It isn't the world that's wrong—***it's you.*** Take stock of yourself ***now.*** If your nervous system is in tune, everything around you—all the happenings of your daily life—small or large—will be one grand harmony to you. If your nervous system is ***out of tune*** —everything is discord.

Vibration is Life. It's the very *foundation* of all existence. It will straighten out your tangled nerves like magic. It will give you the power to *see clearly—think keenly—act quickly.* It will fill you so full of the ***real joy of living*** that you won't recognize yourself as the same person.

Rests—Strengthens—Renews—Repairs



Every vital organ is *crammed full of vitality.* The clogging waste is *swept away* by the coursing blood which this marvelous force sets leaping through every vein and artery *with the virile strength of perfect health.* You sleep just as restfully ***as you used to.*** You awaken *refreshed,* mentally; physically—*strong in mind and in body, and* ***glad to be alive.***

Fine for That Tired Feeling
Buffalo, N. Y.

I would not take the price I gave for the vibrator if I could not get another. The benefit I have received for my eyesight and bronchial trouble is of great value. It is fine for that tired, exhausted feeling.

MRS. R. A. HAMBLETON.

60 Day Special Offer

For a *limited time* we are making a remarkable special offer on the famous **White Cross Electric Vibrator**—an offer which we are absolutely certain will interest *you.* The wonders of **Vibration**—the same treatments for which specialists charge huge fees. It also gives Faradic and Galvanic Electricity, Swedish Movements, etc.—**all within your reach if you act at once.**



This Picture Shows one style of the famous White Cross Electric Vibrator—the scientific marvel of the century. You see it is not a big, clumsy, expensive piece of apparatus, but a compact, handy, portable, attractive outfit for home use. There is nothing complicated about it—nothing that you cannot understand after one reading of the clear, plain Instruction Book which we give you free. Can be connected to any electric light fixture or if your house is not wired for electricity, it will run on its own batteries. Write for full information today.

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NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

BERKELEY, Calif.—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
BILLINGS, Okla.—Dr. H. G. Coffeen.
BOSTON, Mass.—Miss Leonora Ilsley Joslyn, Suite 616, 59 Temple Place.
BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
BUFFALO, N. Y.—Mrs. Candis J. Hall, 528 Delaware avenue.
BURLINGTON, Iowa.—A. W. Martens, Pub., mail orders a specialty.
CALGARY, Alberta, Canada.—Mrs. M. Mason, 236 Eighth avenue, West.
CANTON, Ohio.—Ralph W. Young, 323 North Market street.
CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
CHICAGO, Ill.—Mrs. Louise Alden, 400 Hermitage avenue.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Chicago Fellows'hip; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.
CHICAGO, Ill.—Priscilla Knox McArthur, 1340 La Salle avenue.
COLUMBUS, Ohio.—Mr. Eugene Scales, 1309 E. Broad street.
DAYTON, Ohio.—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.
EDINBURGH, Scotland.—Helen Rhodes-Wallace and Robert Wallace.
HAMILTON, Ontario, Can.—Cloke & Son, 16 King St., West.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
JERSEY CITY HEIGHTS, N. J.—Mt. Pitcairn Spiritual Association, 386 Central avenue.
JULIAETTA, Idaho.—S. A. Roe, M. D.
KIESTER, Minn.—Mrs. Emilie Ewald.
KALAMAZOO, Mich.—Home of Truth, 211 West Dutton street. New Thought Library.
LAMAR, Mo.—James C. Thomson, N. D. D. C., Box 22.
LONDON, England—Higher Thought Center, 10 Cheniston Gardens, W.
LONDON, England—L. N. Fowler & Co., 7 Imperial avenue, E. C.
LONDON, England.—Power Book Co., 29 Ludgate Hill, E. C.
LONG BEACH, Cal.—Mrs. S. F. Connley, 14 American avenue.
LOS ANGELES, Calif.—The Holmes Book Co., 333 South Main street. Occult, New Thought, and Theosophical Books.
LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile Place.
LOS ANGELES, Cal.—The Los Angeles Fellowship; Reynold E. Blight, Minister. Meetings Sundays at 11 a. m. in Blanchard Hall. Office, 430 Blanchard building.
LYNN, Mass.—Mrs. Sarah F. Meader, Metaphysician, 10 Kenwood terrace.
MELBOURNE, Australia—Miss E. K. Hinge, 178 Little Collins street.
MEMPHIS, Tenn.—New Life Fraternity. Mrs. Florence B. Nelson, 2109 Elzey avenue.
MILWAUKEE, Wisc.—Gustave Pinske, 713 State street.
MINNEAPOLIS, Minn.—The New Life Fraternity, Amelia A. Randall, Room 480, Auditorium building.
NEW YORK CITY—New Thought College Free Reading Room, 110 W. 34th street.
NEW YORK CITY.—Roger Bros., 429 Sixth avenue.
NEW YORK CITY.—Dr. Richard R. Schleusner, 138 East 27th street.
OAKLAND, Cal.—Rest Reading Rooms, 727 14th street.
OAK PARK, Cal.—B. E. Moyer, 2915 34th street.
OMAHA, Nebr.—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.
ORANGE, N. J.—Mrs. Frances A. Ross, The Fairbanks, 477-481 Main street.
PATERSON, N. J.—G. Van Dalinda, 321 Romaine bldg.
PERTH, Western Australia.—The Truth Center, Hay and Pier streets.
PHILADELPHIA, Pa.—Mary E. Brown, 1839 N. 11th street.
PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, Second floor, Wilkinsburg Station.
PITTSBURGH, Pa.—Pittsburgh New Thought Alliance, 809 Wabash building.
PORTLAND, Ore.—W. E. Jones, 284 Oak street, Henry Building.
PROVIDENCE, R. I.—Miss S. C. Dunham, 104 Olney street.
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SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.
SAN DIEGO, Cal.—School of Practical Metaphysics, American Woman's League Hall, 8th and C streets.
SAN DIEGO, Cal.—Miss Cella B. Slocum, 1658 Front street.
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SAN FRANCISCO, Cal.—The S. F. Occult Book Co., Dr. Denning Smith, Librarian, 1141 Polk street at Sutter street.
SANTA BARBARA, Cal.—Ramona Book Store,, J. M. Barbour, Prop., 707 State street.
SEATTLE, Wash.—Mrs. Agnes J. Galer, 516-518 Crary building.
SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
TACOMA, Wash.—C. Albin Thorell, 1014 South 11th street.
TORONTO, Can.—W. H. Evans, 488 College street.
VALPARAISO, CHILE, S. A.—Georgina Hammerton, Carilla, 271 P. O. B.
WASHINGTON, D. C.—Oriental Esoteric Society, 1443 O street, N. W.
WILLIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
YOUNGSTOWN, O.—Flora G. Whiteside, 108 West Wood street.
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Nautilus News

By the Editors.

A Personal Experience Special Number.

The special feature for November *Nautilus* will be a symposium of "Personal Experiences in New Thought." First there is Mariella John Ladd's story of "Just How I Realized Happiness." This is the prize winner for that symposium, and her experience is full of practical suggestions for every man, woman and child. She began in an Eden state of unconscious happiness, passed through several purgatories and emerged on the permanent plane of intelligent happiness.

The second article contains the experiences and victories of a remarkable woman, who, for reasons which you will guess when you have read her story, chooses to appear under a nom de plume. Her story contains the plain record of just how she became a concert singer, a writer of distinction, and an all-round success. The story of how she saved $175 *by not having it* is rich. With all the other interesting things she tells us how she manages to make Christmas giving a pleasure instead of a burden.

The third article in this symposium is "An Experience with the Drink Habit," by A College Girl—whose name must be withheld for obvious reasons. We owe this young girl a debt of gratitude for telling us so frankly how she managed to free herself of this hideous habit. Her story affords the Certain Way for men and women who are struggling to free themselves from this habit. And the same principles are applicable to the overcoming of other habits.

The fourth of these articles is written by a prominent healer of many years' experience. She explains clearly her way of coming into that realization of oneness with the Creator without which no healer can do successful work. It is a heart story of direct revelation, showing how she learned to ask questions of the Spirit, and under what conditions the answers are received. Here is the lesson for every human being, whether or not he or she aims to be a healer and teacher.

New Thought And the Villain.

That New Thought story, "The Practice of the Presence," by Gertrude Capen Whitney, will help to solve many knotty problems that come up in one's everyday life in the New Thought. "Are you willing to admit that one so-called ignorant woman can disturb a whole household of educated persons?" is one of the questions that Mary Ellen asks and answers in the November instalment of this delightful story. Incidentally she reveals how one may be a "chemical of wisdom." There are several thrills in that November instalment, when Mary Ellen is "discovered" by the villain.

This serial you will find full of unusual de-

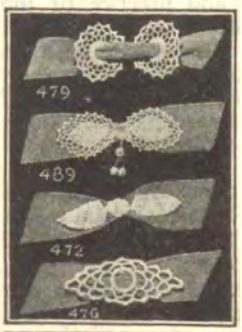
(*Continued on Page 2.*)

Important Notice

To Nautilus Subscribers.

IF YOU FIND a red delinquent notice and order form attached to this space it means that your subscription expires with this issue (UNLESS your renewal has crossed this notice in the mails). Please renew at once so as to avoid missing an issue, and to save us the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 13 MONTHS FOR $1.00. We can afford to give you an extra month for PROMPT renewal.

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Velvet Color, Black, Red, Green, Royal Blue, Lavender, Crochet Jabots and Collars, different styles, all positively Hand Made. High Class Goods sell at manufacturer's price.

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Beautiful Hair

Is the Reward

of *Nautilus* readers who have used Mrs. Rhodes' Great Hair Maker. Users are delighted. They even tell Elizabeth Towne about it!

"I met the other day a young lady who was once stenographer for us. She said: 'O, Mrs. Towne, do you remember the Hair Maker you told me of about a year ago—Mrs. Rhodes'? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all my hair if it hadn't been for that remedy. Both my sisters have been using it, too, with most gratifying results.'"—Elizabeth Towne. Year's treatment with picture and information for $1.00.

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Successfully advertised in *Nautilus* for years. "There's a Reason!"

P. S.—"Mrs. Rhodes' Great Hand Beautifier" is par excellence for bleaching and softening the hands. Sent prepaid for 50 cents.



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If you are honest and ambitious write me today. No matter where you live or what your occupation, I will teach you the Real Estate business by mail; appoint you Special Representative of my Company in your town; start you in a profitable business of your own, and help you make big money at once.

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(*Continued from Page 1.*)

velopments and surprises, and replete with original methods of solving all sorts of New Thought problems. It is full of thought-starters.

Lessons in Living.

Among the other good things for our November number of *Nautilus* are the following: A fine exposition of the cause and cure of a universal bad habit, in "The Worry Habit," by Orison Swett Marden.

A study in the nature and direction of imagination, in "Mental Pictures," by William Walker Atkinson.

A beautiful lesson in realization, "The Fulness of Life," by Dr. Horatio W. Dresser.

The fourth article in that series on "Practical Psychology," by Edward B. Warman, A. M., this one dealing with the subject of "Letting Go" in its relation to memory and business. Every business man and woman should make a thorough study and practice of the principles laid down in these articles. They will help him to sell goods. And every business person sells goods of one sort or another. Every business person is either a buyer of services or a seller of his services when he is not a buyer or seller of something more concrete.

Among the new poems for November will be a beautiful new one by Edwin Markham called "Rest in Flight."

Postscript.

At the last minute we decided to let Dr. Dresser's article on "The Power of the Spirit" go over to November number in order to make room for two more special things that had to go in this number or not at all. I trust you will pardon us for "slipping one over" on Dr. Dresser and yourselves. When you read that beautiful little parable by Anne Warner, I think you will forgive me for delaying Dr. Dresser's article.

I am pleased to learn that you are a Progressive. Out in this state the Progressive sentiment is overwhelming. I think I will be elected governor, although the old "standpat" republican crowd will make a bitter fight against me. I am a regular reader of The Nautilus Magazine and get a great deal of help from it.—ARTHUR CAPPER, The Topeka Capital, Topeka, Kan.

Your prophecy in September Nautilus is correct. The Great Spirit and Spirit World are back of Roosevelt.—JOHN D. ATKINSON, former Attorney General of the State of Washington.

I have been reading Nautilus for about two and one-half years and have come to look upon it as a compendium of knowledge, teaching us how to live. A fountain of truth from which we may drink and live. I believe this fountain of New Thought is carrying New Life to many as it has to me. I have procured and distributed many copies of Nautilus among my friends who appreciate them. I believe that in your great work you are receiving the best wishes of all Nautilus readers, and these wishes are all prayers for your success.—W. S. SMITH, 159 South 2d Ave., Mt. Vernon, N. Y.

"In the March Number you ask 'What do you think about it?' meaning the current number. I think it is a beauty! But I have long since ceased to be surprised at anything you do, Mrs. Towne. Isn't it a fundamental truth that one succeeds best in what one loves? You love your work, and you have built up one of the finest, most helpful magazines in this or any other country. And its practical usefulness is fully equalled by its beauty."—IDA HORTON CASH, Boston, Mass.

I want to tell you how much you helped me to undergo a very serious surgical operation a few months ago. Have been for a year a most interested reader of your books and own quite a number of them, but the one that helped most was "Just How to Wake the Solar Plexus." I did try so hard and faithfully to follow its teachings and I did succeed, for I began my journey into the "Unknown" quietly, and absolutely fearless, and my last conscious thought was "I and the Father are one." Had the same quiet, happy awakening. The doctors were most enthusiastic over me. I helped them so much. But I told them they should extend their thanks to you. Everything was so successful that I wanted you to know what YOU had done, and so trust you will pardon my taking your valuable time to ask you to read about it. May that same love and courage which you inspire in others be with you always.—MRS. B. J.

I need scarcely tell you the great interest and pleasure I have received in reading your valuable magazine and the valuable books that have come to me from time to time through you. Long may your good work continue to prosper.—GEORGE A. LEVY, Editor The Spectator, Pittsburg, Pa.

For over two years I have read The Nautilus and so greatly have I been inspired with all your noble and beauitful thoughts that I actually owe you an ever living gratitude for getting me over many a rocky bump, and while I am the busiest man in Ouray, I always look forward to the next number of The Nautilus. Often I have been tempted to write you a letter of praise on your methods of ENLIGHTENMENT, wishing to tell you how you transformed an atheist and infidel into a New Thoughter.—EDWARD ARPS, Ouray, Col.

Why try to keep the price of NAUTILUS *down? Just think how little one gets out of some magazines compared with the* NAUTILUS. *The readers of the* NAUTILUS *ought to be broad and ample.*—SARAH M. REEVE, New York City.

Autology



"Dr. Moras has written a Common-sense Book on Autology, and by so doing, placed the Standard of the Creed of Health farther to the front than any man who has lived for a thousand years."—ELBERT HUBBARD.

Here is what the Editor of the "Dental Summary" writes about **Autology** in the May, 1911, number: "Dr. E. R. Moras, Highland Park, Ill., has written a book that every man, woman and child owes it to his intelligence to read and study. It is called 'Autology and Autopathy,' which, being translated liberally, may be construed, 'He that knows himself may cure himself.' While it is a 'medical' book in the common acceptance of the term, there isn't a word about medicines in the entire work. But there is more hard common-sense, more information concerning the body in health and disease, more advice about diet for brain, nerve and body building **than in the entire libraries of the world besides.** Ethically and professionally, the author of this really remarkable book stands high, but the contents of the book are such as to place him high above his fellows, and it will stand as a monument to him after his professional record is forgotten. The book is worth $500.00 to any man who cares for his own personal welfare, or the health of wife and babies."

"We consider AUTOLOGY one of the most wonderful books ever written."—*Physical Culture Magazine.*

"Please Accept Our Thanks

for the great work you have offered the public. The book is worth its weight in gold. We have followed instructions and are feeling like new persons. My husband has been a dyspeptic all his life, could eat nothing without feeling the greatest of pain, and now he does not know what such troubles are. I suffered with headaches since a little girl, doctored for it, and physicians told me it was neuralgia and could not be cured. I suffered untold agonies, but today I am well. Have not felt anything of those dreadful spells since I have followed instructions in Autology. We hope that humanity will open their eyes to the great gift that you have put in front of them."

MRS. DROZ, Torrington, Conn.

"Autology is the Nearest to Being the Guide to Perpetual Youth of anything I ever saw in print. I have carefully read, and will continue reading and digesting your instructions. I have eliminated the old idea that we must be drugged, rubbed and robbed, electrified, burned and blistered in a vain hope of getting well. Anyone who reads Autology will know more about curing their ills and keeping well than could be learned by reading all the medical books ever published."

PROF. E. B. DENHAM,
New Bedford, Mass.

"No money could buy my copy."—MISS M. L. SMITH, 513 Grand Ave., Milwaukee, Wis.

"Wife and I thank you so deeply for your Autology, for we have the brightest and healthiest baby from its precepts." ——, Hudson, N. Y.

"One Year Ago Today

I began to be an Autologist. Last evening I was telling a friend about it, and she asked me if I would go back to the old way of living, and I answered her, 'No, not for all that is in this world.' I have not had a cold since last August, and not a hint of asthma since last December. I am often asked if I am not afraid it wi return, and I say most decidedly, 'No.' I now know what perfectly good health is, and I expect to live one hundred years at least. I wanted to let you know that I have outwitted the doctors who told me that I could never be any better, God bless Autology and its noble author."

(MISS) ADDIE M. BROWN,
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"I would not take $100 for your book."

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Autology is no theory, no fad, no creed. It deals with the **practical business** of your **body and brain** as you have learned to deal with the practical business of your home affairs, plants and flowers, your land and grain, your dollars and cents.

With it there need be no such thing as pain or sickness in your life. Do you realize what **that means?** That you may see and know for yourself send for my

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Dept. 302, Highland Park, Ill.

Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago), '89; formerly House Physician and Surgeon in Cook County Hospital (Chicago); Professor of Obstetrics College of Physicians and Surgeons (Chicago); member Chicago Medical Society to 1912.

If you wish to read all about "The Boycott of Autology" send 20c for choice little book done up beautifully in two colors. An epoch maker.

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This system is based on *an entirely unique classification of foods* according to their effects on different parts of the body: the brain and nerves, arteries and veins, muscles, liver, kidneys, lungs, bowels, skin, hair, vocal organs, sex organs, etc. Every food you eat affects a CERTAIN part or parts; every symptom therefore is traceable DIRECTLY to its cause. Read the quotations from my patients' reports to see the radical success I achieve by treating CAUSES—wrong foods, wrong combinations producing fermentation and food poisoning, or underfeeding some foods, overfeeding others.

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THE NAUTILUS.

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THE NAUTILUS

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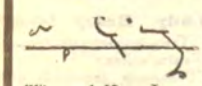
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THERE is nothing that lowers mental and physical efficiency as quickly or completely as nerve tire. When your nerves are strong and well nourished they are able to do your bidding and easily sustain the demands made upon them. But when they become exhausted from over-effort, worry, grief or illness, they become hungry—they are insufficiently nourished with the sort of food they require—and must have.

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Sanatogen is a true nerve food, intended specifically to combat and repair the waste in nerve exhaustion. It consists of purest protein and organic phosphorus—the food that tired and flagging nerves need. Sanatogen furnishes this food in a combination gratefully and easily digested. There is no artificial stimulation to urge the nerves on for awhile, only to leave them in worse plight than before. Every particle of Sanatogen is food—and every particle is converted into healthful vigor and energy.

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Mme. Sarah Grand,
Author of the "Heavenly Twins," writes:
"I began to take Sanatogen after nearly four years' enforced idleness from extreme debility, and felt the benefit almost immediately. And now, after taking it steadily three times a day for twelve weeks, I find myself able to enjoy both work and play again and also am able to do as much of both as I ever did."

His Grace, the Most Reverend Archbishop of Bombay writes:
"I use Sanatogen every now and then, under my doctor's advice, and always derive great benefit from it."

Lady Henry Somerset,
The prominent social reform advocate, writes:
"Sanatogen undoubtedly restores sleep, invigorates the nerves and braces the patient to health. I have watched its effect on people whose nervous systems have been entirely undermined, and I have proved Sanatogen to be most valuable."

Arnold Bennett,
The famous novelist, writes:
"The tonic effect of Sanatogen on me is simply wonderful."

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"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"
—Holmes' "The Chambered Nautilus."

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge.

MONTHLY One Dollar a Year. | OCTOBER, 1912. | VOL. XIV No. 12

EDITORIALS

BY ELIZABETH TOWNE

To Forgive Yourself.

WHEN you can forgive yourself you will find God forgives you and absolves you, and takes away your punishment.

You can forgive yourself only after you have (1) made all amends possible for your misdeed, (2nd) resolved very firmly for right doing hereafter. Then you can forgive yourself and forget the thing entirely. As long as you think upon the misdeed and fear its consequences, you are feeding the energies that bring you the evil consequences.

Good overcomes evil by displacing it. Fill your mind with good, and evil will be displaced and good established and attracted. The displacing of evil from your mind de-magnetizes you of evil so that you do not attract evil results.

The Will of Good to All.

ACCEPT God's will for you.

And accept God's power to enable you to meet whatever God's will brings you.

This is the way to get right with yourself and with God and with your neighbor. And when you are right with yourself and with God and with your neighbor you are at peace and all your paths are paths of pleasantness.

Just in proportion as you do not accept God's will, *WHICH IS THE WILL OF GOOD FOR EVERYBODY IN THE WORLD;* just in proportion as you do not accept God's will and act by it, in that proportion you depart from paths of pleasantness.

So after all it resolves itself into your getting right with *God's will of good to everybody.* That is why, when you have injured another you cannot rest until you have made all amends in your power. God does not allow you to rest until you have made amends.

God is your real self—the deepest self of you. You may depend that God gives you rest whenever it is possible

for you to have it. It is only because you misunderstand God and do not trust His will that you are AFRAID to make amends for your misdeeds or to suffer any of the consequences that come to you.

The Four Steps to Freedom.

A THOUGHT can be "prevented from working out" by one method only—by "breaking off thy sins by rightness," as the Bible expresses it.

By setting in motion positive energies for good one can nullify the evil which has gone before. In order to do this one must:

1st. Face the evil, acknowledge to oneself wrong doing, resign oneself to accept and make the best of whatever hurt comes to one from the wrong doing.

2nd. Take whatever punishment comes and deny its power to hurt the real YOU which is divine and one with God.

3rd. Make whatever confession and restitution is possible for the particular misdeed which troubles you. This doesn't *always* mean that one should confess to the person "injured." If it will do any good to the person then it *must* be confessed or your own soul will not absolve you. If your confession will do no good to anybody but yourself then your own soul will absolve you if you confess to yourself and not to other persons. And whatever your own soul forgives you, you may depend will be forgiven in heaven, and the evil results will in some way be turned aside. We are punished only so far as we need punishment to make us break off the evil.

4th. Consecrate your thoughts and your deeds to the service of God, think good, bear the fruits of the spirit, which are thoughts and acts of love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, temperance; and by so doing you every day set into positive motion the forces within that work for peace and good to you and to every other human being.

These are the steps by which you may "break off your sins by rightness." And in breaking off your sins by rightness you break off at least a portion of the evil results of your sins. You will suffer just as long as you are not *thoroughly cured* of the old sin. To be thoroughly cured of a sin one must have grown a very POSITIVE BACKBONE OF RESOLUTION FOR THE RIGHT. Just as soon as that resolution is strong enough, positive enough, steady enough, you may depend that both the wrong doing and the results of the wrong doing will drop away from you.

A sin is a falling short of the mark of perfection, in thought, word or deed. A sin is primarily an evil thought. Or a thought of evil.

Marrying Out of Your Church.

MY DEAR girl, that injunction, "If a man would have thee go with him a mile, go two miles," works in even such a case as yours. If you can-

not have your way and your church without a fuss then try his with Good Will.

There is only one bar to your following that instruction, and that is the possible bar of CONSCIENCE. If you firmly believe in your heart that the Catholic Church is the only true church and that a Baptist cannot and will not be saved and that the Baptist church is entirely wrong and a work of the devil, and that its members are all bent straight for hades, then it wouldn't do for you to go against your conscience and go with your fiancee into the Baptist church.

Not as long as your conscience remains in that unenlightened state.

But if you stop to think a moment, you will know that even conscience is subject to education. Abraham once proposed to slay his own son and burn him up because he thought his conscience told him to. Afterwards he probably knew better. And David sent a man out in the forefront of the battle so that he could get killed off and leave David free to annex his wife. And yet David's heart was "right in the sight of God." And after somebody gave him a lecture on the subject his conscience waked up to the fact that the thing he had done was not the right thing to do. And he repented. Likewise he paid the price of his wrong doing.

From the tone of your letter I conclude that it is NOT a matter of conscience with you at all—that it is merely a matter of determination to stand up for yourself and your church and your beliefs.

But you can be a still stronger individual by standing up for *ALL* selves and *ALL* churches.

Church Laws.

IN OTHER words, you can be just as good a Catholic when you are going to the Baptist church and just as good a Baptist when you are going to the Catholic church or to no church at all.

This is the day of the individual and of recognition of the fact that every individual is just as near God as all the others and that each individual must be led by the God within himself, not coerced by the laws within the organization which he has created. In other words, Catholics should leave their members free to GROW out of their church if the spirit within directs them to do it.

Also it should leave its laws universal enough so that people could keep on growing forever without having to get outside of those laws.

What I say of the Catholic church is true of any and all others. And because churches haven't gumption enough to get rid of these narrow, constricting laws that would make persons conform to the world instead of being transformed by the renewing from within of their own minds, as Paul expressed it—because the churches stupidly cling to their old laws, the people have to outgrow the churches instead of staying in the churches and letting the churches grow with them and for them.

Witness the row that was made at

the last Methodist conference over that obsolete church discipline which requires that church members shall never dance nor go to theaters nor wear feathers in their hats nor gold breastpins. Those rules were all right in the Puritan days when these things were such luxuries that hardly anybody could compass them, and when one or two sported gold breastpins and feathers in their hats everybody else was eaten up with envy and jealousy. But nowadays we can see gold breastpins and feathers without being eaten up with jealousy, and we have learned that God preaches through the theater and the dance as well as through the pulpit. It is absurd for the churches to hang on to their obsolete laws and try to run twentieth century people into sixteenth century molds.

Can You Be a Helpmeet?

WHEN a girl marries it is she who must leave her friends and her home and cleave to him. This has to be on account of the business relations of a man. Under ordinary conditions the wife should go with the husband and help him to MEET the conditions of his own social and business life. The only exception to this is in case the wife is wealthy and the man himself finds a new vocation in taking up the business responsibilities of his wife's money.

If you are New Thoughty enough, and if you love this young man enough, you can meet his necessities and live happy ever after. But don't on your life go into it with the notion in your mind that you are making great sacrifices for him, and that he must tote you around on a chip the rest of your life in gratitude for these sacrifices. Think the thing all over carefully and weigh everything in the balance. Do you *LOVE* this man enough to leave your own family and cleave to him? Can you throw everything overboard and still be glad of your choice? Can you do this even when you begin to find out that he has feet of clay like any other ordinary individual?

Will your *CONSCIENCE* agree with your love? Are you sure in your heart that you can be just as near God as a member of the Baptist church as you can as a member of the Catholic church? Do you believe that you could bring up your children in reverence of God no matter what church you belonged to, or whether you belonged to no church at all? *Will you burn your bridges behind you when you make the move and then forget it and put all your heart and love and Good Will into your new life?* Then go ahead and God within you will bless you and yours.

But count the cost first. Your folks won't understand you and they will probably feel quite grieved for a long time to come. But if you make a success of your marriage and if you are a happy and useful wife, and if you bring up good and healthy children your relatives are bound to condone the offense in the end. For New Thought is in the air, and there isn't anybody living who can keep right on existing in the old benighted separation-ideas of the past.

There will of course be some who will despise you for making the change in

church. They will consider that you merely sold yourself for money. These things will be unpleasant. Can you fully forgive and forget all these slights that will come?

In other words, ARE YOU BIG ENOUGH to live and love and worship *IN THE SPIRIT* without letting the letter kill your Good Will, and your love, and your enjoyment of your husband, your children or your God?

It is a serious undertaking and it all depends upon you. Not a bit of it depends upon your husband! It takes two to make quarrelings and divisions *AND EITHER ONE CAN STOP IT.* Either one can make harmony in the home—provided neither one is altogether a knave nor a fool.

And of course *YOU* are the only one that *YOU* can depend upon to do this. You cannot make your husband over—don't for a moment think you can even mitigate his ideas. If you are wise you certainly can and will in the end. But maybe you will not be wise enough! So you must not count on changing him a hair's breadth. All you can possibly count on is an adjusting yourself to conditions and making the best of those for better or—best.

The Marcus Aurelius Code of Beauty Culture.

THE CONFESSIONS of a Modern Mrs. Ponce de Leon:" this is the title of an interesting article that appeared in the Associated Sunday Magazines for July 21. The "Confessions" come from the professional beauty, Lillian Russell, and they throw a clear light on the true method of beauty culture.

She says that, in the first place, her simple abstract code for conservation of beauty is taken from the writings of Marcus Aurelius, and she freely recommends it to the careful consideration and study of every woman in the land. Here is the quotation:

"Do not worry about the future. You will meet it, if need be, with the same reason that you now employ in your present affairs.

"Look inward; for you have a lasting fountain of happiness at home that will always bubble up if you will but dig for it.

"Let your soul work in harmony with the Universal Intelligence as your breath does the air. The soul is tinged with the color and complexion of thought.

"Let your air be cheerful; depend not upon external supports, nor beg your tranquillity from another."

It is Miss Russell's opinion that study and appreciation of the doctrines preached in this code will help a woman retain her intrinsic beauty "far more effectively than all the cosmetics in all the beauty parlors in the world." And she declares that every woman has beauty intrinsic. Miss Russell's daily schedule for beauty culture consists in high thinking, agreeableness, plain living, and plenty of outdoor exercise.

How Much For the New Broom?

THE PROGRESSIVE party is the first great political party to declare positively for effectual government

regulation of the rich in the interests of the workers. The new party strikes for economic justice; for freeing wage slaves from the sweating processes of the rich; for "passing prosperity around."

This is not an ordinary political campaign, it is a crusade. It is not politics, it is religion.

This Progressive party is a New Broom wielded by thousands of the ablest and cleanest men in the country, and opposed bitterly by *all* those shrewd and self-seeking men who have been running this government for the benefit of themselves.

When the Republican party was a New Broom in the hands of Lincoln, the women of the country gave their money, their jewels, their time and energy, and their sons, to finance the crusade for justice to black slaves.

What will *you* give to help along this crusade for the freeing of eighty millions of white men and women from economic oppression?

How much *money* will you give now?

How much *time and energy* will you give to educating yourself in the principles of the party's platform, and talking it up to your acquaintances?

The world advances only by action of the individual.

You are the individual!

Why the People Stand With Roosevelt.

IF YOU think you can get anything good out of the old machine-ridden democratic party, then I admire your optimism, but I pity your judgment," said Theodore Roosevelt to the crowd on Boston common.

In Woodrow Wilson's speech of acceptance—written at sea on a plutocrat's yacht—he says: *"We are not about to ask the people of the United States to adopt a platform . . . . The platform is not a program."*

In Roosevelt's speech of acceptance before the convention at Chicago—I wish you could have heard it—he said of the Progressive party platform, which was adopted *before* his nomination, not after it:

"WE PROPOSE TO PUT FORTH A PLATFORM WHICH SHALL .... BE A CONTRACT WITH THE PEOPLE; AND IF THE PEOPLE ACCEPT THIS CONTRACT BY PUTTING US IN POWER, WE SHALL HOLD OURSELVES UNDER HONORABLE OBLIGATION TO FULFIL EVERY PROMISE IT CONTAINS AS LOYALLY AS IF IT WERE ACTUALLY ENFORCEABLE UNDER THE PENALTIES OF THE LAW."

Mr. Wilson gives us a scholarly essay. His pre-nomination utterances were explicit; his post-nomination remarks are distinctly non-committal. Being an honest man he is of necessity non-committal, since he is learning by this time that the things he would do he cannot do, and the things he would not do he must do because he is *bound* to serve a corrupt machine. His chance of success lies in keeping mum about Tammany while it works to elect him. He doesn't "promise" Tammany immu-

nity, no; nor any other corrupt practicers; but he promises to let "states rights" take care of Tammany while Tammany works for him. A distinction that saves his face—and Tammany's.

Wilson's success in New York *depends* upon Tammany's success.

Roosevelt's success in New York DEPENDS *upon Tammany's downfall.*

The same thing is true in every state. *Every state in the Union has its Tammany, its rotten machine working for Wilson,* ALL CO-ORDINATED AT WASHINGTON.

IN EVERY STATE ROOSEVELT'S SUCCESS MEANS TAMMANY'S DOWNFALL. His ONLY HOPE of election lies in the defeat of the republican-democratic machine.

NOTE: Don't forget that it takes a lot of democratic votes to help the republicans pass iniquitous laws and defeat just ones. Don't forget that the votes purchased for Lorimer and the Lorimer white-washings were *democratic votes.* Don't let your state Tammany fool you into believing that the democrats will give us better government than the republicans. *Without democrats to help,* the republican machine is impotent.

The democrats in the house of representatives, *elected by the people,* passed the wool bill and the steel bill over Taft's veto. *And the democrats in the senate—not* elected by the people—killed it. The democratic house KNEW the senate would kill it. The democratic machine in BOTH houses is owned by men who DON'T WANT those bills passed. Neither does Taft and the republican machine, because they are owned by the same corrupt big interests.

Those bills were concocted and passed, vetoed, passed over Taft's veto by the directly-elected representatives and killed by the crookedly-elected senators—of the republican-democratic machine—for the *one and only purpose of* FOOLING YOU.

If Taft was not blind he would have *signed* those bills and fooled the foolers. And helped *you.* But he can't even now see that he is a "dead issue," being used by the bi-party machine *to insure the election of Wilson.*

Are you going to be fooled again by these bi-party schemes to keep the people from regulating the robbers?

Can't you see that the people's only chance to win out this year is to put into power the Progressive party, whose *only* chance of success lies in working for the whole people *against* the big interests?

No matter what you think of Roosevelt personally, *your* interests *all* lie with the new Progressive party, whether you are democrat, republican, socialist or prohibitionist; white or black; man or woman.

Unless you are a tariff protected rich robber bent on perpetuating the plunderbund. In that case your interest of today may get between your-and-your-children's interests of tomorrow.

The Stars in Their Courses.

HERE is a new astrological magazine called *Astral Vibrations,* a little magazine "devoted to the plane-

regulation of the rich in the interests of the workers. The new party strikes for economic justice; for freeing wage slaves from the sweating processes of the rich; for "passing prosperity around."

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The Stars in Their Courses.

HERE is a new astrological magazine called *Astral Vibrations,* a little magazine "devoted to the plane-

tary interpretation of the events of the day." The editor is Alexander Tyrone Elliott, Los Angeles, Cal.

The interesting thing in this little magazine is the delineation of the horoscopes of the three presidential candidates, Taft, Wilson and Roosevelt. These were written before Roosevelt's nomination, and Roosevelt's horoscope ends with the words: *"Roosevelt's election is assured if he runs as a candidate."* Evidently the stars in their courses are fighting for Roosevelt. And according to his horoscope they are fighting for him *because he is fighting for the people.*

These horoscopes state that Roosevelt is tremendously sincere and fully en rapport with the common people, while Taft is distinctly the enemy of the common people through an entire lack of understanding of them; while the keynote to Governor Wilson's horoscope lies in this statement: "These aspects show that versatility of talent and changeability of opinion will be prominent in Governor Wilson's life," and it says that "Even if the suspicion was cleared up as to his alliance with the money powers, yet his chances of being elected are small." It will be interesting to see how these astrological predictions come out.

From the Vedantin Bible.

THERE is an interesting passage from the Bhagavad Gita, the Hindu Bible:

> "Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason he perishes.
>
> *"But the disciplined self, moving among sense objects with senses free from attraction and repulsion, mastered by the* SELF, *goeth to peace."*

So, peace is yours through the disciplining of the self. The human self. Whenever peace abideth the self acts without delusion. Whenever peace is broken, it is through the process described in that quotation.

At the End of Your Rope.

WHEN you "don't know where to turn nor what to do," *be still and know.* Know that God works in you to will and to do of His good pleasure and that all *things* work together for good to you and yours, as well as to all the world. Peace be unto you. Take it for granted. No matter what your feelings. *Act* as if it were so and in due time you will know that it *is.*

Ask the Spirit within to lead you; and *believe that it does.* Affirm it, affirm it. That is what affirmation is for —to affirm truth in the face of apparent untruth or evil.

As to your "getting to the end of your rope," what are you doing with a rope anyway? Cut it and use it for a skipping rope.

"YESTERDAY is but a dream, tomorrow only a vision, but today well lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope."



SAMSON AGONISTES

By Florens Folsom

*"Agony properly means contention in the athletic games; * * * * * Samson Agonistes, means Samson wrestling with adversity."*

IN DARKNESS I visioned
forth Light;
Deep-buried, I pondered on
Height;
Though the walls of my cell
Closed me in like a well,
Of prairies I dreamed;
Of desert-floors, seamed
With gullies, each wide
As a great river's tide.

And I made of my coarse prison-fare
Dainties most rare,
Various, delicate, rich;
Fain to bewitch
My senses, and spirit these far
To some more exquisite Star
Than our clay-sodden Earth. And my
wine
I distilled, refined,
From the lead-poisoned water that
crawled
Through pipes to me, prisoned and
galled.

Though my feet were chained I wore
wings;
O'er conditions, things,
These bore me away and afar,
Past bolt and bar.

In darkness I visioned forth Light;—
So, Light became mine, by the right
Of the LAW Claim-And-Take.
I learned to break
Solid wall, heavy chain, by that power
Gained, hour on hour,
Gathered slowly, with labor's pangs
wrought.

Out from massive Thought:—
Tool on tool, so I forged them,—rasp,
file,
Axe, crowbar and hammer. Each mile
Of those Distances wide
Which I dreamed while I died
Through my Death-In-Life there,
Is now leagues on leagues, fair:
Prairie, lake, sea:
And wine to me

Is all water; all food, coarse or fine,
Is delicious; divine,
To my ALL-USING Soul.
Plunging down through the Whole,
I grip with my feet
Disaster, Defeat,—
Till, transmuted, they turn
To STRENGTH in me; burn
In my life-fire strong,
New fuelling long
Its splendors.—I home me in ALL,
That may befall.





OUR MENTAL RADIATIONS

BY

ORISON SWETT MARDEN

Man Resembles the Wireless Telegraph—How We Become Sensitive to Invisible Vibrations—How Orators and Clergymen Often Feel Radiations from Their Audiences—How the Individuality of a Timid Person is Affected by the Radiations from a Positive Mind—Why Teachers Especially Should Radiate Proper Mental Attitudes.

MAN IS like the wireless telegraph. He is constantly sending out messages of peace and power, of harmony or discord, friend thoughts or enemy thoughts. These messages are flying from him with lightning speed in every direction, and they arouse in others qualities like themselves.

We are all wireless mental stations, and are all sensitive to the things to which we have made ourselves akin by our thoughts and life.

If we have developed the coarser side of ourselves, living an animal life, we are sensitive to the animal vibrations and influences that come to us; in proportion as we have educated the brute out of ourselves do we become sensitive to the rays of good.

Many of us have not yet learned to protect ourselves from the conflicting currents of radiated thought from others that are playing all about us. Thought obeys a law as inexorable as that of mathematics. No love can return in exchange for a hatred thought; but if your thought is freighted with love, love will come back to meet its own. To have friends we must show ourselves friendly. To be loved, we must love.

If the God within you—the ineffable spirit of love, of charity—speaks to a man, although he may be a criminal, the God will come out of him to meet it; but if you fling out diabolical satanic forces,—hatred, jealousy, envy,—they will arouse and call out the devil from the victim of your thought radiation. Good will come out to meet good, evil in response to evil; hatred comes out to meet hatred, love to meet love, because they are affinities.

Orators and clergymen often feel this radiation from those in their audience or congregation, and it is sometimes so powerful as to seriously interfere with their mental concentration.

Baseball and football teams, when playing away from home, are often put at a fatal disadvantage by the mental antagonism of the people in the towns they visit. The players feel this unfavorable radiation very keenly, and they are much more likely to make mistakes, especially if they are unfortunate at the very outset of the game.

I have known players to be so overcome by this antagonistic suggestion of the crowd that they could not perform their part well and would make all sorts of unaccountable blunders. Many of these enthusiastic "fans" would think it a great insult to strike a member of the baseball club with their hands, and yet they do not hesitate to stab him with cruel thoughts and unkind suggestions

which injure him a thousand times more than a physical blow.

A few years ago, before the New London races, the manager of a Harvard boat crew cautioned his men about being influenced by this prejudice, which they would meet at New Haven, and told them how to neutralize these mental radiations.

Many people are incapacitated by the antagonistic radiation of others.

E. H. Sothern, the actor, says that he is sometimes so affected by the influence of some one in the audience, who has focussed his eyes and concentrated his mind upon him, that he is really disconcerted.

Timid, shy employes are often so affected by the aggressive, critical mental radiation of their employer that they are not themselves in his presence. They are so disconcerted that they lose their mental poise and are not able to do their best. Their individuality is often swallowed up in the swirl of the mighty current of this stronger thought, which seems to sweep them off their feet. I have known employes so affected that they have been obliged to give up their positions. This is sometimes the case with a timid stenographer who is serving a man of robust, forceful personality. Timid people cannot hold their own and retain their individuality, especially in the presence of a man who antagonizes them.

The atmosphere of some people is absolutely poisonous to other personalities. I know people who are made ill by being for any length of time in the presence of certain people, who not only antagonize them, but seem to poison their whole mentality.

I know deaf, dumb and blind people who actually shiver when certain persons come into their presence, even though they may not be conscious of their proximity. They feel antagonistic radiation of these people; they are conscious that there is something wrong, although they cannot explain it.

We all know what an uplift, a sense of peace, harmony, we experience when we come in contact with those who love us and whom we dearly love. They put us into harmony by the healing balm which they radiate. This very atmosphere is a tonic to us, and all our troubles seem to fly away.

Every community has an atmosphere peculiar to itself which is caused by the radiation of all the mental attitudes of the individuals composing the community.

Take the life of any individual in history and we find it was powerfully modified, sculptured by the general thought.

No one has need of radiating proper mental attitudes more than the teacher. A flustered, worried, uncertain teacher will throw a whole roomful of children into disorder, when a calm, self-possessed, even tempered person could have secured quiet and good work from the same set of pupils. A teacher must often overcome personal antagonism, harmonize quarrels between pupils, soothe worried little brains, too self-conscious to learn or recite, and impress knotty points of knowledge on minds that are too often inattentive. All this he does by personality, which is simply the radiation of one's own individuality. Young people are very susceptible to the character of the thought which is held toward them; they know whether the teacher is really interested in them and wants to help them or not. They are quick to feel selfish and unsympathetic natures. No teacher is fitted for his or her sacred task who is not naturally sympathetic, who does not hold loving, helpful thoughts toward her pupils.

Parents, teachers, reformers are beginning to see that they call out of those whom they wish to help just what they

see in them, because their suggestive thought arouses its affinities. The subject *feels* their thought. If it is a helpful, inspiring one, it tends to uplift him. If, on the other hand, it is concentrated upon his defects, these very qualities which they try to erase are only etched deeper and made more indelible.

It is infinitely more important to hold the right thought towards a child, the confident, successful, happy, optimistic thought, than to leave him a fortune without this. With his mind properly trained he could not fail, could not be unhappy, without reversing the whole formative process of his early life.

The reason why many people have such angular, hard, cold, unsympathetic natures is because they do not hold themselves in a receptive attitude to soften conditions. There is not love enough mixed with their thought. We should be appalled if we could see pass before us in vivid panorama the wrecks caused in a lifetime by cruel thought. A stab here, a thrust there, malicious sarcasm, bitter irony, ungenerous criticism, a jealous, envious, or revengeful thought, hatred and anger are all going out constantly from many a mind on deadly missions. Many a person has been made wretched and miserable for years, has been depressed, despondent, and borne down, by the uncharitable, wicked thoughts of others.

Some people harbor for years a bitter hatred or a great jealousy toward others. Although he may not be aware of it, such a mental attitude unfits the possessor for expressing the maximum of his ability, and destroys his happiness. And not only this; but he radiates his inimical atmosphere, thus prejudicing people against him, arousing antagonism, and constantly handicapping himself all along the line.

Many people scatter fear thoughts, doubt thoughts, failure thoughts wherever they go; and these take root in minds that might otherwise be free from them and therefore happy, confident and successful.

Be sure that when you hold an evil, unhealthy, discordant, deadly thought toward another, something is wrong in your mind. You should call, "Halt: about face." Look toward the sunlight; and determine that, if you cannot do any good in the world, you will at least not radiate the venom of malice and hatred.

Always hold magnanimous, loving thoughts toward everybody; then you will not depress and hinder them, but will scatter sunshine and gladness, and help to encourage, instead of discourage.

Learn to radiate joy, not stingily, not meanly, but generously. Fling out your gladness without reserve. Shed it in the home, on the street, on the car, in the store, everywhere, as the rose sheds its beauty and gives out its fragrance. When we learn that love thoughts heal, that they carry balm to wounds; that thoughts of harmony, of beauty, and of truth always uplift and ennoble; that the opposite carry death and destruction and blight everywhere, we shall know the secret of right living.

The coming man will radiate health and gladness as naturally as the rose exhales beauty and fragrance. He will radiate life and vigor as naturally as he breathes. Because he will think only healthful thoughts, he cannot possibly radiate anything unhealthful. We reflect only the results of our thinking.

Few people realize how largely their health depends upon the saneness of their thinking. You cannot hold ill-health thoughts, disease thoughts, in the mind without having them outpictured in the body. *The thought will appear in the body somewhere,* and its quality will determine the results—sound or un-

sound, healthful or unhealthful. As it is impossible for a person to remain absolutely pure who habitually holds pictures of impurity in the imagination, so it is just as impossible to be healthy while holding the disease thought. There cannot be harmony in the body with disease in the mind.

The belief in weakness, in feebleness, the conviction of physical inability always precedes the actual condition; the weakness, the deficiency appears in the thought before it is manifested in the body.

As long as you think you are a weakling, you will be one. If you think deadly negative thoughts, they will produce corresponding pictures in the body.

Not only do our own thoughts and convictions tend to bring about corresponding ones in the body, but the thoughts and convictions of others as to our conditions have a similar effect. Continue to tell a man that he looks haggard and worn and sickly, and that he must do something for himself; keep constantly asking him what is the matter with him and you will very soon produce a mental picture of bodily illness which will be reflected in his body.

Sound health is based upon sound thought. If our thinking is faulty, our health must necessarily correspond. If our thought is not solid, our health will be faulty.

Health is harmony, and we cannot have perfect health while there is discord in the thought. The body is just a reflection of the mind. It will be weak or vigorous according to the thought.

The future physician will be a trained psychologist, a real educator of the people, showing them how to think properly; explaining how right thought makes right life; that their bodily conditions are simply reflections and outpicturings of their mental attitudes, present and past, and how, by changing the thought they can change the life.

The tremendous reaction from the old-time medical methods is already beginning to be reflected in many of the best medical schools in this country, where instruction is being given by eminent lecturers in mental therapeutics. Many regular physicians are gradually recognizing mental healing and employing it. A noted nerve specialist now instructs his patient to thoroughly relax his muscles and nerves at certain periods each day and *imagine a vigorous life current flowing through his entire system.*

Every individual is afloat in a sea of thought, where currents are running in every direction. When we are subject to all sorts of opposing influences, conflicting thought-currents, we soon come to grief in this turbulent sea, if we do not know the laws of mental chemistry. We must know how to neutralize our enemy thoughts by applying their antidotes. We must be able to master our moods, to direct our thoughts, and thus protect our lives from all evil influences within and without.

One of the great problems in establishing wireless telegraphy was the neutralizing or getting rid of the influence of conflicting currents going in every direction through the atmosphere. The great problem of character-building, life-building, is to counteract, to nullify conflicting thought-currents, discordant thought-currents, which bring all sorts of bad, injurious suggestions to the mind.

HE who beareth no ill-will to any being, friendly and compassionate, without attachment and egotism, balanced in pleasure and pain and forgiving, taking equally praise and reproach, silent, wholly content with what cometh, firm in mind, full of devotion, that man is dear to Me.

—*Bhagavad-Gita, XII: 13, 19.*



LESSONS IN PRACTICAL PSYCHOLOGY

BY

EDWARD B. WARMAN, A. M.

Author of "Psychic Science Series"

ARTICLE THREE.

PSYCHOLOGY AND RELIGION.

RELIGION is a very broad word and is susceptible of many interpretations. However, it would be a very weak kind of religion, by whatsoever name, that did not have the Psyche or soul in it.

"A man's belief," said the late John Fiske, "is a part of the man. Take it away by force and he will bleed to death; but if the time comes that he no longer needs it, he will either slough it or convert it into something more useful."

There are few of us, indeed, and this applies especially to "New Thoughters," who cannot say a hearty "amen" to the foregoing. We all have a belief, but few of us have the same belief that we had many years ago. It has been "sloughed" or "converted into something more useful" and much more practical.

In my own case I am frank to admit that the study of psychology has caused me to change some of my earlier religious beliefs, but at the same time it has increased my religious faith in the Fatherhood of God and the brotherhood of man.

What we really need is more rational thinking. Rational thinking, however, has a different effect upon different temperaments. Rational thinking may lead to a belief that we are developing into an amalgamation of forces that will be called God; or that we are atoms of a central force called God, from which we have emanated and to which we shall return; or that there is no force that can properly be called God,—the latter, by many would not be called rational.

It is, however, of the first importance that rational thinking should lead to rational living—lead to the moral and intellectual heights where the heart of kindness and the mind of reason rule the conduct. Rationalism is undogmatic and regards all religious questions as open. But not until the brain of mankind has been cleared of theological weeds and tangled undergrowths can the higher ideals—natural happiness and universal love—be realized.

PSYCHOLOGY IN BUSINESS.

IS IT right to use psychology in business? Yes, if the business is right. A minister in one of my classes asked me if it was right to use this psychological power in his calling? I answered—you use your most persuasive tones of voice, your strongest arguments, your most convincing proofs, yet, if your soul (psyche) is not in it, of what avail?

Practical psychology involves certain practical principles, especially as applied to business affairs. It is for that purpose I desire to call your attention to the following eight psychological principles or keys which, when the combination is known and applied, will unlock the door of success to any line of business for which one has any natural aptitude:

1. Confidence.

2. Concentration.
3. Passivity.
4. Unloading.
5. Positiveness.
6. Impulsion.
7. Clinch your thought.
8. Control conditions.

These are not only essential but should be used in the order named. Like any other combination it must be used as directed or you will be obliged to go back and begin over.

1. CONFIDENCE. This is the very first and most important move of the entire combination. How can any one reasonably expect success unless he has confidence in himself and confidence in his undertaking?

We all realize that all thought on any plane and in any line of thinking is vibratory. You should further realize the fact that your thought will affect the one to whom it is voluntarily projected or the one who comes within your radiation. Therefore, if a shadow of a doubt enters your mind, and you harbor it but for a moment, it will prove prejudicial to your interests. Confidence and doubt cannot possibly exist under the same roof.

The word "if" when expressive of doubt, should be excluded from every psychological dictionary. Every time you use it, every time you think it, you are giving yourself a suggestion that may prove your defeat. Ever bear in mind that an auto-suggestion (self-suggestion) is just as forceful as if it came from some one else; in fact it may be more so, because you accept it. Remember that "ifs" and "buts" (when expressing doubt) are always links in your thought-fetters. By all means at the very outset learn the very important lesson of keeping your own counsel. There are very few persons interested in your affairs. Should you, however, consult with any "doubting Thomas," make up your mind to shut out every doubt he or she may either express or imply. Nine times out of ten will we get what we desire; in fact, it is seldom we ask for one's judgment when seeking advice,—we apparently seek judgment and advice, but in reality we are desirous of approval.

I believe that sooner or later every one will realize his desires, provided he holds to them with persistent and unwavering confidence. From the Good Book we get this message—"For let not him that wavereth think that he shall receive anything from the Lord." The best things of this life are not possible while we paralyze ourselves with doubts and fears. The very force we waste upon our fears is all that would be necessary for the achievement of our purpose. At the very point of discouragement we are often nearest accomplishment. Confidence in the ultimate outcome is essentially the keynote to success.

"Yes," says one, "that's very good, but if one fails does he not lose his confidence?" There you go, starting your sentence with those two chief doubters, "but" and "if." Such a one surely has not a very large stock of confidence to lose. Success is not always built upon one effort but upon repeated efforts, and the greatest successes have been built upon failures—temporary failures that stimulate one to even greater activities.

As a rule, and a very good rule to follow, make up your mind that you will not acknowledge failure until the last effort has been made, and the last effort should not be made until you have been successful; therefore, ultimate failure should never be acknowledged, but instead, hope on, hope ever, desire all for which you hope, and expect all which you desire. Do all this with increasing confidence in ultimate success.

2. CONCENTRATION. Whatever

business or other project you may have in mind concentrate your thought upon it so completely that you may hold that particular thought to the exclusion of all others, and hold it with confidence in the accomplishment of the object. This is best done with true quietness, rather than by intensity.

Concentration linked with confidence is the key to all power. We all recognize the fact that thought has force; the more it is concentrated the greater the force. The true concentration of thought is the focusing and directing of force for a certain purpose. This is well illustrated by concentrating the heat-rays of the sun; the focusing of the rays intensifies the heat as may be demonstrated by a sun-glass.

To be successful in concentration depends on what we concentrate our forces upon, and what ends we have in view in so doing. It should never be for unworthy ends if we desire success. As a practice for concentration, you should select some thought and then focus your mind thereon to the exclusion of all other thoughts. You must learn to still the little thought-waves running through your mind continuously. 'Twere better to gather these together in one big wave; herein is concentration.

I have every reason to believe that Christ's injunction to "go into thy closet to pray" was as much for the purpose of concentration as to avoid publicity; for by so doing one also becomes oblivious to all surroundings. This is akin to that phase of the work familiar to all "New Thoughters," as "going into the silence." When one has practiced sufficiently in private, he can "go into the silence" on the most crowded thoroughfare, in the street car or under otherwise apparently very unfavorable conditions.

THE secret of success is constancy of purpose. —*Disraeli.*

WHY?

BY KATHERINE QUINN

WHAT Might Have Been is a wanton,
Barren, dissolute, cold;
False to the innermost core is she,
Tattered and soiled and sold.
What Is is a fair young maiden,
Resolute, fruitful, *sweet*
From the crown of her head to the soles
Of her swift moving feet.

What Might Have Been is a harlot,
Ruin is in her breath;
Her words have the sting of the serpent,
Her kisses are presage of death.
What Is is a fountain of strength—
All who lie on her breast
Go forth to their labors renewed,
Eager and full of zest.

Yet how often our thoughts seek the wanton
In place of the maiden fair!
How often we leave the virgin's white breast
To lie in the harlot's lair!

THOSE who undertake miraculous cures act by means of suggestion and by gradually inculcating the idea that the disease is curable, until the subject accepts it. The cure is sometimes effected by the suggestion, and when it is said to be by saving faith the expression is rigorously scientific. These miraculous cures should be no longer denied; but we should understand their genesis, and learn to imitate them. There are, therefore, no imaginary diseases, *but there are diseases due to the imagination,* and accompanied by real functional disturbances. Such disturbances may be developed under influence of spontaneous, accidental or deliberate suggestion, and *they may be cured under the influence of another suggestion working in the reverse direction.* The moral treatment ought not, therefore, to consist in denying the existence of the disease, but in asserting that it is susceptible of cure, that the cure has actually begun, and that it will soon be accomplished.

—*Alfred Binet, in a book written about forty years ago.*

THE question for each man to settle is not what he would do if he had means, time, influence and educational advantages, but what he will do with the things he has.

—*Hamilton Wright Mabie.*



THE DYNAMIC IDEAL

BY

WILLIAM WALKER ATKINSON

Source of Power Energy—How the Form of Manifestation of Raw Power is Determined—The Part Played by the Mind—How Man Can Obtain the Benefit of Universal Power or Energy—Where Conservative Psychology Backs New Thought—The Ideals of Most Persons are too Hazy and Nebulous to Draw any Power—How to Clothe Your Ideals with Force and Power—How to Learn the Secret of the Dynamic Ideal.

THE POWER, energy, or force manifested in all the acts or deeds of men undoubtedly comes to man from a universal source, and, in a way, may be spoken of as "raw" power—that is, power which may be shaped or moulded into this form or that; directed in this way or that; moulded in this shape or that. This universal power is the raw material or energy which depends upon the ideas and ideals of man to determine its forms or manner of manifestation. In this way it resembles the lesser forces of Nature, as, for instance, steam or electricity, either of which, although one in general principle, nevertheless may be applied in manifold forms.

In the case of the physical forms of energy just mentioned, the form, shape and manner of manifestation is determined by the apparatus or machinery designed and built by the cunning mind of man. In the case of the great universal power of energy, mental in its last analysis, the form, manner, or shape of its manifestation depends upon the character of the mental machinery of the individual. No one would expect to obtain the benefit of steam or electricity without adequate machinery, carefully designed for the particular purpose intended. And, although very few seem to realize it, man cannot hope to obtain the benefit of the universal power or energy unless he will first construct the appropriate and fit mental apparatus of machinery through and by which to apply it. This truth needs but to be stated to be realized, and yet the majority seem to have overlooked this important fact. In this and the following papers of this series, we shall examine the nature of this mental machinery or apparatus, and at the same time shall consider the best way to construct the same.

The first step in the building of the mental machinery through and by means of which we hope to apply the universal energy, is the practice of dynamic idealization. Without this foundation all the rest of the work would prove useless. At the basis of all scientific use of the universal energy we find that which we may call "Idealization."

What is Idealization? Let us see. By an "ideal" is meant "a mental image, form, or representation of anything." To "idealize" a thing is "to embody or represent it in an ideal form." By the term "idealization," therefore, we mean the embodiment of our desires or aspirations in a distinct mental form. Very few persons know how to idealize dynamically. The majority content themselves with forming an indistinct idea or mental concept of that which they want to do or wish to possess—and then let it

go at that. The trained practitioner of practical psychology, however, does not stop with this elementary step, but proceeds much further. By patient and persevering effort he builds up in his mind —first in his conscious mind, and then in his subconscious mentality—a clear, distinct idea or concept of that which he desires to accomplish or possess. Then he rivets that idea, or ideal, firmly in his mind and thereafter is never parted from it. By well known psychological laws, this fixed ideal causes the entire mental equipment of the individual to work in the direction of making that ideal become real. The mind unconsciously seizes upon every scrap of information or bit of knowledge which will work out in the direction of materializing and objectifying the fixed mental conception.

Now, do not imagine for a moment that I am indulging in extravagant statements regarding the power of dynamic idealization. I am saying nothing but what conservative psychologists are saying in their lectures to their classes in the universities, or writing in their college text books. One of the leading psychologists in our universities tells his students: "The Brooklyn bridge first existed in the mind before the structure became an objective reality. The projectors had first to plan what they intended to do. Then they had to put these plans on paper in the form of drawings, the mind going before the pencil, and telling the fingers where to put the next line. Only after the mental object was complete, was matter slowly poured into this mental mold. Only then did that wonderful bridge, connecting two great cities, become a reality. The same is true of every step in material progress, from the invention of the sewing machine to that of the telephone. In the battle of life, those succeed best who can form definite ideas of what they are going to do, before they start to do it. Others are prone to get into trouble, and are often forced to retrace their steps."

Practical psychologists of the newer school—the school which scientifically classifies much that is current in a general form in the New Thought—teach that upon the strength and clearness of our ideals, depend, to a great extent, our success in manifesting those ideals into reality. As a matter of fact, very few persons really have any ideals beyond a hazy, nebulous, shadowy sort of concept. To drop into slang, they scarcely know "where they are at"; or like the man in the song, they "don't know where they're going, but they're on the way." Well, friends, we need far more than this—we must know "where we are at"; and we must know something of where we're going, or we shall not get very far on the way. Aimless, purposeless wandering on the mental plane is as futile and unavailing as wandering on the physical plane—if we follow this plan we are very apt to find in the end that we have been merely traveling 'round and 'round in a circle, like the squirrel in his wheel; or like the stranger in the fabled streets of Boston, we find ourselves just where we started.

This journeying 'round and 'round is poor business. We have got to do better than the two men on the road to Dublin—ever hear the story? Well, the two men were journeying toward Dublin. They asked a passerby how far was Dublin. "Six miles," was the answer. Journeying along for two hours more, they met another man walking toward them. "How far is it to Dublin?" they asked for the second time. "Six miles," was the surprising answer. The two gazed sadly at each other, but trudged on uncomplainingly. Two hours more passed, when a third pedestrian was encountered. Once more the question: "How far is it to Dublin?" "Six miles," shouted the man. This would have brok-

en the spirit of the travelers had they not been born optimists. The first man said nothing, but his companion observed cheerfully: "Well, we're holding our own at any rate." But, while we may admire the optimism of the weary travelers, we must not be content with any such result. "Holding our own" is not good enough for us—we want more. Standing still is, in reality, going backward—for the procession is moving ahead even though we stand still, and if we would not be left in the rear we must make progress.

Several years ago when I filled a position which brought me many visitors each day, and many more letters in the same time, I was overburdened with requests for advice from persons who wished "to succeed"; "to accomplish"; "to attain." But, as strange as the statement may seem to you, I can truthfully say that not one per cent—not one in a hundred of these earnest seekers was able to state exactly what he or she *really wanted.* They were dissatisfied and discontented, and felt the vague urge of unrest pushing them forward to further endeavor and attainment—but it stopped right there. Ninety-nine out of every hundred *did not know what they wanted.* They asked not only for advice regarding the means of accomplishment and attainment, but also for information as to what they should really desire. "Silly," you exclaim. Not a bit of it. I venture to say to you—yes, *you* who are now reading these lines, are not much better off regarding clear-cut ideas and ideals. You want, and want, and want, of course—but just *what* do you want? Have you a clearly defined idea, and a clear-cut ideal of the object of your desire? Honor bright now, have you?

It is just this lack of the clear and strong ideal that keeps the majority of us down in the rut. We feel instinctively that we are capable of better things, and that we could accomplish great things if we only had the chance. But how in the world can we expect ever to get a chance if we don't know what we want? Why, we wouldn't recognize the chance if we met it face to face, for we do not know what we wish to accomplish. We haven't the clear-cut ideal. We wait for something to turn up, but in the direction of *what?* I tell you friends, if we know exactly "where we are at"—what we are after—we will have no trouble in recognizing the chance when it presents itself, nor the "something" which we are hoping will turn up. The man possessed (I had almost said *obsessed*, for sometimes it seems like it in strong characters) of a clear-cut concept of what he really wants, does not need to stand around waiting for something to turn up—he goes out and turns something up. He does not hang around waiting for opportunity to knock at his door—he chases up opportunity and knocks boldly at her door. He knows exactly what he wants—and goes after it,—*and he gets it.*

I have often said that a man can get almost anything he wants, *if he only wants it hard enough.* And I stick to the statement. But how in the world can he want a thing "hard enough," if he does not know *exactly* what the thing is he wants? And yet this is the attitude of thousands of seekers after success—are *you* one of this kind? They say that "faint heart never won fair lady"—that's so, too. But what would you think of a man who expected to win his fair lady by reason of his courage, but who hadn't made up his mind which fair lady he wanted among all the thousands in the land? Such a man would never get his fair lady—would not recognize her if he met her. His only chance would be that some fair lady would have a clearer idea of what *she* wanted, and would capture him willy-

nilly. The same thing is true of the other sex. How many girls lose all chance of a mate, simply because they don't know their own minds—don't know what they want—until it is too late. Success in no line is ever accomplished by persons of weak ideas and hazy ideals. Many persons are like the donkey who was placed in a field, at an equal distance between two attractive haystacks. He starved to death, because he could not decide which haystack he wanted.

The man or woman who succeeds will be found to have a clear idea regarding what he or she really wants. Such a person builds these ideas into a clear-cut idea, or ideal, of what they want in perfect detail. But at any rate, one should at least form an idea of the general outline of what is wanted—then fill in the details from time to time as he moves on. A little change will be made at one point, and a little difference at another—but the main ideal stands intact from start to finish. One should find out exactly what one wants—and then move straight to the mark, refusing to be sidetracked or diverted from the ideal. If you can't get over an obstacle, burrow under it, or walk around it—but keep your goal ever in mind. Impress your ideal so firmly in your mind that you will never lose sight of it, awake or asleep. Asleep? yes! for the subconscious works while you sleep, and accomplishes much for you. Give your subconsciousness a proper pattern to work by, and it will do great things for you.

But, now you ask how to form a clear-cut ideal. The answer is simple: Find out that which your individual nature most strongly demands; then submit the report to your reason and conscience; after having modified your demands by reason of the influence of these two most important factors, so that you have the unqualified "O. K." of both reason and conscience, begin to *think* of the thing which has now attained a nebulous shape,—think of it from every conceivable viewpoint—see it from every possible angle. Then begin to think about the things most closely allied to it; the things concerning it; the things associated with it; the things leading up to it; the things resulting from it. Do these things, and you will find yourself in possession of quite a good stock of *ideas* concerning the thing. Then build up these *ideas* into an IDEAL; and animate that ideal by the fire of desire, so that it will stand for you as the one thing which will make life worth living for you.

A friend of mine, of a somewhat peculiar brand of philosophy all his own, used to remind me that, according to his philosophy, all *ideals* are *idols* which persons bow down to and worship. Of course this was all sophistry, but what of it? It might be a very good thing for some of us to erect an *idol* in the form of a worthy ideal, a high aspiration of the soul, and then burn incense at its shrine, bedeck its altar with flowers, and carry its image constantly in our mind. In the end we would probably make the idol take on actual life and movement. And, then, from its lips would come the words: "Fear not. You have not been worshiping a mere graven image. You have been worshiping the Something Within, which is also within you, and within everything else. My outward form served to help you to concentrate and manifest the ideal—but the Spirit within me was there all the time awaiting the call to action. You have called into being the creative power of the universe, by whose might alone can anything be accomplished or attained." Like Brahma, in the Hindu fable, this Spirit of Creation might say: "Men worship sticks and stones, trees and mountains, sun, moon and stars;

but if they worship truly, honestly, and with good works, their worship ascends to me, the Lord God; and I accept it as mine own; for it is ever Me they seek, though their eyes be blinded by the illusion of material form." So do not be afraid of the idolatry of the Ideal—a little more idolatry of this kind would be a mighty leaven of the race.

So finally: from the building stones of your *ideas*, erect the edifice of your *Ideal*. Then move everything to make that ideal real. Accept no compromise nor substitute no gilded thing in place of the pure gold. Demand your own—your very own—and take nothing in its place. But, this first and last: BE SURE YOU KNOW JUST WHAT YOU WANT; be sure you will recognize your ideal when you meet it face to face. Do these things and you will have learned the Secret of the Dynamic Ideal.



ARE WE TO HAVE ANOTHER FRENCH REVOLUTION?

By

BENJAMIN FAY MILLS

Lecturer of the Chicago Fellowship

PART II.

IF WE are to avoid disaster we need, second, the speedy, very speedy, advancement of the politicians in knowledge and practice or their immediate displacement by enlightened men and women who wait at the doors to establish the co-operative commonwealth.

The Harvard professor of history says, "Probably not one of the leaders of the French Revolution had really sought the interests of the people." The professional "statesmen" appear to me like that, today.

Even the so-called Progressives, while advocating the establishment of the people's political power, which is a great gain, do not grapple at all with the greater and more fundamental question of the people's economic freedom and prosperity.

The Conservatives now in power and seeking it, are like conscientious royalists in 1789, "strangers to the people they would govern and the things they have come to work in." The Progressives, recent converts to faith in a government by the people, give almost no word of indication that they know the need and the program of the hour. The progressive Progressives may know, but if they do, they take great pains not to tell. They either "have not the key to the great secret," or they do not think it is time to use it.

The whole aggregation of all these groups of present political leaders seem to me blind leaders of the blind and almost worthless in the face of this present revolution.

But if the people can be speedily educated to substitute for all these nervous, selfish, quarreling, denouncing, office seeking politicians, men with vision

and with devotion to the last man, the world could be reborn, we could work miracles and the uncompleted French Revolution would be fulfilled in a World Revolution of peace that would indeed establish liberty, equality and fraternity.

Third, there is pressing need for the conversion of the captains of industry and the kings of finance.

Some of these men are of noble spirit, though many are dead in trespasses and sins against fundamental and practical human brotherhood. Professor Dabney says: "The nobility did not know how;" neither do these men.

The fourth of August, 1789, witnessed a rare scene in the French Assembly, when the holders of privilege vied with one another in announcing their determination to strip themselves of their unholy powers, but neither their consecration nor wisdom was equal to the completion of the endeavor.

Most of our financial and commercial rulers are densely ignorant, and many times brutally disregardful of the meaning of the hour.

Judge Gary says: "We of great power and influence in the affairs of the country have not all of us done the square thing. It is imperative that something be done to improve the condition of mankind. Can not we ourselves do something to improve that condition?"

Well, what will you do? The Steel trust works some men twelve hours a day for seven days in a week. It has a profit-sharing scheme for workmen stockholders, which adds fifty cents a month to their revenue.

The only thing that these masters of the modern world can do for the poor man is to get off his back. They now appropriate two-thirds of all his earnings to pay unearned "profits." Do they propose to stop that? They rob him of $4,000,000,000 a year in the unearned increment of land values and billions more when they ruthlessly steal his coal and oil and gold and silver and water power. Do they propose to restore these to their owners? For nothing else will avail.

I do not have the highest regard for money as a powerful factor in genuine revolution, but still I believe if the Garys and Carnegies and Rockefellers and Morgans would use their wealth to reorganize our economic system on the basis of justice, and to educate the people in the principles of economic brotherhood, that they might save humanity some score of years in its upward march and themselves and their fellows untold wretchedness and calamity. But they need to make haste. And if they are still indifferent or resist the incoming tide of human fraternity, what then?

The cause of the Reign of Terror was not the rage of the common people, but the effort of the middle class to keep themselves in power, after they had sacrificed the interests of their poorer brothers. But now, if wise and patient, the proletariat itself may make and execute the laws. Then what is now legally moral will become immoral, and what is now patriotism will become treason. In France, at times, the soldiers refused to fire on the "mob," who cried, "Fraternize"! But suppose the people legally controlled the congresss, the president, the supreme court, the army and the police, what then? Resisting capitalists would become "Anarchists" in law, as well as in fact, as they many times now really are.

If the Captains of Industry, the Lords of Finance, and the Princes of Politics cannot now organize a genuine revolution among themselves, the Revolution will come in spite of them. For now again Sans Culottism, grown wise and strong, stands facing the despots of the

day, and once more cries: "What think ye of me?"

On the reply to that question depends the answer to the question of this article.

As we look today on the hungry, worn, wasted, discomfited, discouraged, despairing man of want and woe, we may realize that more than all else, these tyrants of the modern world are responsible for keeping—

"The emptiness of ages in his face,
And on his back the burden of the world."

* * * * * * * * * * * *

"O Masters, Lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour,
When whirlwind and rebellion shake the world?
How will it be with kingdoms and with kings,
With those who held him to the thing he is
When this dumb terror shall reply to God
After the silence of the centuries?"

Today, in the name of a Revolution which is dateless, which began with the formation of the universe and the first strivings of life; in the name of a Revolution which is neither French nor American, but includes all the peoples and races of the earth, in the name of a Revolution, which is as inexorable as the movements of the suns and stars, and as intelligent and powerful as the Almighty Purpose,—I serve this notice on "the masters, lords, and rulers of all lands." If you can awake from your sloth of ignorance, folly, greed, stupidity and selfishness; if you can perceive the great movement of the Irresistible Purpose, coming to life at last in the end of the ages; if you can be converted to the ideal of a true brotherhood, not only for poets and dreamers and devotees of religion, but for the farm, the mine, the factory, the railway, the bank and the store; if you can give yourselves to the service of the Zietgeist in the ministry for the people, the whole people, and nothing but the people, and help to construct the co-operative commonwealth, you may go far toward bringing the Eden of Plenty, where now exists the barren desert of poverty, and crawl the serpents of selfishness and distrust and hate, and you may free the Spirit of mankind, so that at last humanity can commence its own journey upward toward the terrestrial city of light.

But if you fail to hear, or hearing, fail to heed; if you fail to study, or studying, to understand; if you understand, and comprehending, fail to act; if in this supreme moment, you will not become saviors and redeemers of your fellows; if you still cling to the ill-gotten gains, torn from the disinherited fortune; if you continue to add farm to farm, coal field to coal field, and railway to railway, deaf to the cry of the starving, the freezing, the homeless workers; if you continue to debauch the state and its ministers; if you do not free the courts of justice from your ignominious control; if you continue to flaunt your symbols of riches in demoralizing display, and are indifferent to the needs of your brothers, who this winter have slept even in the morgue to prolong their wretched existence; if you do not know what to do, and merely utter platitudes about doing "something to improve their condition," or if you do know and fail to do it; if you continue, by your chicanery and fraud and prostitution of the People's Power,—and worse, if you resist its rational and constructive exercise, then the day of judgment will speedily dawn, which may make the descriptions of the scenes of the French Revolution seem tame in comparison with this mighty re-creation.

And lastly, it is a time for all the people to study, think for themselves, act independently but co-operatively, and use all our effort for the abolition of the age-long robbery of man by man and

the establishment of the economic reign of justice and brotherhood, which will introduce the era of plenty and of peace. (*The End.*)



NEW THOUGHT FOR YOUNG PEOPLE

BY

HATTIE PRESTON RIDER

THE AVERAGE growing boy or girl does not take kindly to theories or occult philosophy. As with the business man, that which appeals to a young person is *results*. With his better education, his school room habit of acknowledging nothing true except it may be reduced to finite figures, he unconsciously regards abstract faith as a variety of superstition. And in a way, he is right. No theory, no religion, is worthy a place or consideration in the mind of humanity, unless it is "there with the goods."

The underlying principles of New Thought are so simple, when one understands them, that they cannot but appeal to an intelligent student of chemistry, physics, physiology, or any other branch of scientific study. When one explains to him that all forces, such as heat, light, electricity, capillary attraction, etc., are really only different phases of one Force; that unhampered, they work together in perfect harmony, he has to acknowledge, though perhaps with some surprise at the discovery, that in his inner consciousness he was aware of this truth all the time. Then, when one calls his attention to the fact that *intelligence* is a force, and the mightiest of them all, dominating and directing its brother forces, even life itself; that he in his own being is an inseparable part of that Universal Force (which we call GOD),—then, one has given him something tangible from which to start on his line of fresh, new, pregnant reasoning. It is not difficult for him to see that all spiritual good is his for the taking; that perfect bodily health and strength are for him, since nature is simply *God at work,* its entire power behind the individual life-force which operates his own body; and that all material good he needs or wishes is his, without loss to another, since in God there is more than enough for all.

If he is inclined to be philosophical, he will pursue the course with pleasure; if not,—well, one may just teach him by the plain, practical method of object lessons.

When my own first simple declarations "came true," I told my children about them, explaining the phenomenon by saying:

"God says He has His hands full of good for us, so I just said to myself that I believed that *He really had,* and then waited for my good to come; and here it is."

Of course they were interested. I encouraged them to think with me, and we applied the principles as fast as we learned them, not only in serious cases but in all the small vexations and prob-

lems of every day experience as well. Many a missing plaything or valuable was restored to us by this simple but reliable power. "It is ours rightfully," we declared. "God knows where it is. His mind and ours are not separated. We shall surely come into possession of this thing again." And we were not disappointed, in this, or the hundred other good things for which we wished, right in themselves for us to have, and defrauding no one else. Also, when our friends were ill or in trouble, many a time we have invoked the wonderful power for them. "God is the life-force that makes their bodies work perfectly, the power that straightens out all their perplexities," we said; insisting, and confidently expecting it, we received the blessing of good to them.

So many proofs coming to us of the efficacy of right thinking, have given these young people of mine great faith in its power. One of my boys particularly wished to obtain a certain business position, and he said to me:

"O! mother! *Treat* me to get that place, won't you?" But I answered:

"I cannot treat you to get *that* place, but I can declare for you to have a thoroughly good position."

He did not obtain the one he had so much desired, but a few days afterward was offered and accepted one which suited him very much better in every way.

It is right to expect good for our children and young friends, and to encourage them to expect it also. Not only is this true of material good, but of added power and ability, of opportunity to do the work they love, and to do it well. And at all times I try to make it very plain to them that on the one side there is their doing the very best they are able, at whatever work they have in the present; distinctly on the other, is God's willing and abundant providing of whatever they desire, or something better, without their doubt or worry. Young people are honest reasoners. They look straight to the point,and they have no pet theories to vindicate, no dogmas with which they are afraid to part. New Thought with its absolute candor and common sense deductions appeals to them, its practical results convince them.

THE PROGRESSIVE CAUSE

TRUE and pure Americanism requires a new expression. Manhood is marching on. Brothers are banding themselves for battle in a cause that means more than old names and obedience to past habits. Victory is to be won, but the victory shall sound its cry on the hilltop facing the rising sun. It calls to Republicans, to Democrats to Socialists, to Independents, to Protestant, to Jew, to Catholic, to native born, to foreigner become American, to all who are brothers and who want to march on and up to better, braver, cleaner citizenship and fairer, squarer, more equal dealings between man and man, and between man and woman. *That and that only, is the Progressive Cause.*

BUT what if I fail in my purpose here?
It is but to keep the nerves at strain,
To dry one's eyes and laugh at a fall,
And baffled get up and begin again,
So the chase takes up one's life, that's all.
—Robert Browning: Life in a Love.

BY THINE own soul's law, learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing then thy song, and do thy deed;
Hope then thy hope, and pray thy prayer,
And claim no crown they will not give.
—John Whittier.

I COUNT life just a stuff
To try the soul's strength on, educe the man.
Who keeps one end in view makes all things serve.
* * * * * * *
Truth is the strong thing. Let man's life be true.
—Robert Browning.



THE PRACTICE OF THE PRESENCE

By Gertrude Capen Whitney

Mary Ellen's father had been a physician of learning and refinement, but not versed in turning his talents to account commercially; consequently, at his death, Mary Ellen was compelled to go into service. She became a maid in the home of a wealthy, thoughtless family, where she dragged out an unhappy lonely existence, until one day a conversation over the teacups, in the library of the Thurston family, wakened her to recognition of her latent right of CHOICE. She begins at once to exercise this divinely-given gift in daily affairs and finds life opening up to her in sweetness and richness. Then arrives the moment that comes to all, —whether she shall CHOOSE the kingdoms of the present or CHOOSE to build for her character stately mansions of that which is everlasting and eternal. She makes her CHOICE for the building of character. This decision, through a series of dramatic incidents, throws her into prison. Still exercising her God-given prerogative of CHOICE, she ELECTS to live not in the sordid surroundings of her prison home but in the environment which her character constantly builds of that which lasts and doth endure. During her trials she has the love and sympathy of Aldine Thurston, the daughter of her employer. She also meets the sister of Carles Orcheser. Though she loses the card bearing the address of this noted lawyer, whom otherwise she might have called to her assistance in the terrible misfortunes which would have overwhelmed one with faith less firmly grounded in the hidden things of God, he remains in her heart as a silent comfort and guiding star, though she has never spoken to him nor he to her. It is found when her sentence is nearly completed, that she is innocent of the crime for which she was convicted and sentenced for five years, but firm in her belief in the eternal verities, she declares that she has never been convicted in REALITY, and finishes her sentence. Miss Lemson, the Principal of the jail, has always believed in Mary Ellen's innocence, and has seen that, while serving her term, she has received educational advantages of the highest type. Consequently, upon her release, she is a woman of fine presence, noble mentality, and a far-reaching spirituality that command respect and admiration. During her six months' probation, previous to her release, she had addressed audiences upon prison life and the improvements of methods for the uplift of criminals. As one to assist her upon her freedom, her mind has always dwelt upon Carles Orchester, one of the Brotherhood of Service to all the world. Upon her release she goes to him, requesting the privilege of becoming a novice. After searching but silent examination, she is pronounced already a master, and introduced to a noble company of men and women who recognize her soul relationship to themselves through her desire to serve. This is a synopsis of Mary Ellen's story as told in Mrs. Whitney's charming novelette, "I Choose," of which the following serial, "In the Practice of the Presence," is the sequel.

Chapter I.

SLOWLY the gathering vanished that had congregated in welcome to Mary Ellen, when, freed from the prison cell of years' habitation, she sought the one friend in all the world, who, she felt, could respond to her soul's desire.

As mountain rocks, answering the call of nature's forces, disintegrate, to become fallow fields or grain-covered plains, so these men, women and children in this assembly, held together by no documents formed in the mind of man; by no oath other than to their Creator; called by a soul in need,—now, responding to the moving wisdom of God, diffused to shower blessings upon other lives, each in his individual sphere.

The sun flooded the room as with the very joy of living, as Mary Ellen and Carles Orchester stood alone.

"Marie Alane, you are glorious," said Carles,

at last, after a silence of wonderful meaning; speaking in tones that gave the listener revelations of a soul that had been born into the school of LIFE'S progression; travailed in service to mankind, and ascended, at length, into joyous recognition of God's LAW. "Had you been armored with any power, other than your faith in the Creator, you could not have come pure and noble out of false accusation and prison cell, ready to utilize your experience in guiding storm-tossed souls. I see in you no trace of the servile. Your discipleship has led you steadily on and into the paths of mastership. You love created things as your children in the physical and mental realms, and help awaken their latent spiritual force,—which is THE SPIRIT OF THE BREATH OF THE GREAT SCULPTOR'S LIFE. In full co-operation you work with the world, and they who are roused from their soul sleep hasten, gladly, to serve with you."

"Why call me a master? I know so little of Life's great curriculum," said Mary Ellen, pondering in her heart, as she spoke these words aloud.

"Because you have been taught the LAW and walk therein," responded Carles. "A master is not to be confounded with a slave driver, a magician or the omniscient Deity. He does not compel his body or events. He is a master who copes wisely and well with the situations in which he is placed. Knowing that the Mind of Christ is in all things, he listens, that he may hear. It speaks in himself and in others. This sweet attention brings harmony of action and intelligent results. Masters are of greater and less degree. Jesus, the Christ, was Master of Wisdom, which is all-inclusive. Though we claim no title, others call us masters, because we have awakened to our divinity, and are expressing it through mind and body, for the betterment of a drowsing world."

"What instruments have I for use in mastership, O friend of mine?"

"Your faith, which has led you safely and purely through your past experiences; your discrimination, which teaches you what is transitory and what is real; your charity towards all, your desire to serve wisely. Through silence and meditation you often bridge the chasm between the unseen and the seen, and have been granted glimpses into the celestial. You know that silence is not the accomplishment of a feat, but an entering into THE PRESENCE. Through perception and judgment, you bring into wise and active service, the lessons of the unseen Power.

"You know, as I do, that true friendship is always *in essence*, and though we may neither see nor touch them, we know our friends are ever in the orbits of our lives and in moments of our dire need, reach out hearts and thoughts to comfort and sustain. Not always do we come into the visible, but sometimes, until self-reliance bounds through the minds and veins of our comrades of soul, it is given that we move visibly in and out of their lives, until they learn the lesson the Great Master came to teach, 'I go away, but I send The Comforter, Which is the Spirit of Truth, which shall lead us into *all truth.*' Our talisman of recognition is not a word, it is THE PRACTICE OF THE PRESENCE. The Light that lighteth every man illumines those who *live* this talisman, making each a herald of his own worth and a signal of his own advance. Marie Alane, masters walk the common paths of humanity. What do you, a master, wish to do with your instruments for service?"

"I should like, wherever I can reach them, to open the hearts of mistress and of maid; of rich and poor; of fortunate and unfortunate to know that not anarchy; not autocracy; not sociology may solve the problems of the serving and the served," said Mary Ellen, and her face glowed as she looked into the eyes of the man, who, though he had been visible to her senses but once before, had opened to her soul, wells of comfort, and whose aid, through the unseen, had upheld her in her despair.

Carles Orchester mused, as he looked long and intently into the face before him, beautiful in health and poise.

"I should like to put my energies into teaching the Practice of The Presence, to produce harmony throughout the home," she continued. "What would you think of my starting, what, at first, may seem like the usual Intelligence Office? I shall try to win the confidence of the girls. Perhaps I may gain the interest of mistresses, as well. Together, we may discover wherein we, who serve, fail to recognize how much those we serve, serve us; how better we can serve those in whose companionship we serve, and how better to serve those whom we serve. I should like to help them to see that he who best is served is he who serves the best, though not of necessity in kind; that every household should be held together by bonds of interchangeable helpfulness, and that while the maid ministers in her way, the mistress is even more of a minister to the servant in the hall. As it becomes

feasible, I should like to add meeting rooms, where the servants of the locality may find companionship and recreation."

"Why not continue your platform work, of which you have been making such success?"

"I intend to, but I long to teach others, heart to heart, how to be delivered from evil and how to meet danger and temptation."

"Do you believe you have the talisman that can help you *evade* such trials as you have undergone?" said Carles, searchingly.

"Support in great tests is more to be desired than means of evasion," said Mary Ellen, her head lifting instinctively, to meet this question of moral law. "Trials are tests of growth. When we grow to comprehension these cease to be trials. I have a talisman that lights the way; that clears the vision; that puts me in touch with the wisdom of the universe; that enables me to declare I am One Substance with The Supreme, and at the same time, without contradiction, recognize my power of individual choice; and this, without making chaos of clashing wills, because Wisdom, which is God, sees in the working of every will, however antagonistic it may seem, the growing into active intelligence of His Great Plan, in which every little child and humming bee and scarlet tanager play a noble part.

"What is this talisman, Marie Alane?" said Carles tenderly, feeling her heart beating responsive to the songs of nature, beast and humanity, as she made reply.

"It is the one by which you recognize me a disciple of your great Master. I have called it Prayer. You name it, The Practice of The Presence. I long to teach those about me that one doubt often kills a prayer; to *live* into their lives the knowledge that it is not an intermittent office, but a constant communion, inbreathed with our breath, in whose very exhalation we find protection."

"A sweet and helpful work," said Carles. "It brings to my mind the picture of the Man Divine who trod the plains of Galilee, the sunlight often falling on His hair, as it falls on yours, O disciple of The Christ, and I hear, singing down the ages, the happy words,—'The common people heard Him gladly.' May I help you with necessary legal and business details?"

"Indeed you may. Service is a wonderful chain of manifested love," said Mary Ellen. As she spoke, her eyes gleamed and the royal color flooded her radiant face.

Carles Orchester was still.

"Pure of heart, indeed is she," he thought tenderly; "well-fitted to teach The Practice of The Presence of God."

Chapter II.

MARY Ellen sat at her desk in the Intelligence Office which, with the assistance of Carles Orchester, she had established in a pleasant building near the residence part of the city. There were a number of applicants in the room, but they were not huddled together in hopeless apathy; they were sitting at desks, writing; or reading or resting in comfortable chairs. Like a golden thread, the same quality of thought joined those who, whether consciously or unconsciously, had been drawn towards their heart's desire, The Practice of The Presence.

The strength of Mary Ellen's personality was expressed in her simplicity of dress. Through herself, she drew to her ideals those who needed and wanted what these had to give. They who did not desire what she could provide, chose other paths. Masses of geraniums and lilies, in large window boxes, made a background of vivid coloring for her noble person.

The door opened, and a girl came abruptly into the room with an atmosphere of anger. She rushed towards the main desk but as she neared it, a definite, though invisible barrier kindly, but firmly, prevented the farther advance of her troublous influence upon those about her, whose faces had changed from restfulness to perturbation upon her advent. Her storm-tossed soul had met the White Light of The Practice of The Presence and the tempest could not rage before that "Peace Be Still."

"What is it, Janette?" said Mary Ellen. Rising, she led the girl into an inner room, where quiet reigned. There were chairs for two.

"I can't stay in that house, and I won't," the girl burst forth desperately. "I have to work and work, and never a chance for myself or company. Oh, I am so lonesome, I don't know what to do!"

"Are these the thoughts you harbor, as if they were your children in the house of your mind?" said Janette's questioner gently.

"Yes," returned the girl, fiercely.

"Why should you be lonely? You have about you, the cook, the butler and the gardener. You have a kitchen and a bedroom far better than in the home you came from, and far less work to do than there. Wherever you are, you complain of conditions. Don't you think that looks a little as if you brought something to those conditions that is not quite

the right thing? What would you like, Janette?"

The girl threw out her hands as if to grasp what she desired but could not name, then dropped them disconsolately into her lap.

"You know you want something, but can't quite tell what, don't you. Is it friendliness and sympathy, do you suppose?"

"Nobody cares for me and what I am about, except as it helps along or upsets their plans," said Janette bitterly.

"Are you, yourself, caring for others in any other way? When you like or love anyone, are you always expecting her to show it by being very grateful and constantly telling you? Are you always wondering if your friend loves you as much today as she did yesterday? Are you often pitying yourself because you are alone and have to work? Yes? I thought so. That is the quickest way in the world to check love and friendship. Coercing chokes the life from those qualities as the folds of a boa constrictor crushed about your body would kill you. Time and strength and space and circumstance may almost entirely prevent constant demonstration of affection, but the attitude of heart for heart, whether the object be near or far,—it is that which holds us together in the 'bonds' of love. Self-pity and coercion stifle the very things we long for most."

"The cook has all the attention from the mistress, because she has been there so long."

"That should make you happy. It is a beautiful thing to see faithful service appreciated. We are trying, here, to keep in mind that wise service is divinely noble; really, the only thing that makes life worth living. It is not running about from place to place; nor expecting others to be grateful for what we do for them; nor anticipating favors in return; nor serving because we can't help ourselves, that makes us happy. It is the *doing in love and in wisdom* that brings joy. It is unmoral to waste our brain fibre wailing for constant expressions of appreciation. We all can do some things better and with more joy than we can others, but not one in a thousand, possibly, stops to talk with God, and gain, thereby, a clear vision of what he best would like to do and best can do. He who does this, through faithful apprenticeship, often finds that the thing he best can do and best would like to do is the thing he chooses to do, and is surprised to discover that he joyfully chooses that which comes to his hand."

"If we know what we want we get no chance to have it," wailed Janette, the voice of her discontent deafening her ears to answers for which her soul was pleading.

"Because we take time to fuss or scold or cry or talk about things with others, according to our temperaments—and often because of the condition of our health; but do not always take time to talk over intelligently every step, with The Knower of All Things, then accept what comes as a glorious though difficult proposition, whose solving will show us the next step in attaining. It is the attain*ing* not the attain*ment* that makes life joyous. Think of the splendid proposition you are demonstrating,—that of helping to keep the stomach laboratories of ten or twenty persons in order, that the owners may go wisely forward with their work, their bodies nourished by healthful food, cheerfully served. Nanny has meant much to Mrs. Giles. It is beautiful that both have been so blessed in the relationship."

"For all the blessedness she took the broom to me this morning because the madam gave me some things to wear."

"Will you do something I tell you, and see if it will help you?"

"Yes. You have been a good friend to me. I have tried some of your ways a little,—as far as I can understand, and they do help,—only I get so discouraged."

"As you go home, sing to yourself, 'He restoreth my soul.' Sing it *inside* as often as you can. Nanny's jealousy cannot touch you if you keep in mind, our motto, The Practice of The Presence. Often when you least feel like singing this, you need its influence most. If Nanny is disagreeable, do not make unkind retort, or shut your mouth tight and continue to think ugly or sad thoughts. I've seen you when very cross, but if someone appears whom you like your face lights and your whole manner changes. In same manner, if you feel gloomy, think you are in the actual presence of the most wonderful; the tenderest; the most comprehending Friend you can imagine. Keep this in mind as you sing, silently, until your face shines with your sense of His Love. No unpleasantness can touch your heart then. THE EVIL OF THE THING YOU DO NOT LIKE WILL BE CHANGED INTO GOOD AS IT PASSES THROUGH THE LOVE THAT ENCOMPASSES YOU, AS SUGAR PASSES THROUGH A REFINERY AND COMES OUT WHITE. Do you understand? When you gain this sunshine use it for finding out in a quiet way how you can lead Nanny to more happiness. She, as well

as yourself, may be grieving or physically out of condition, and you may help her to better health and spirits. Meanwhile attend to your own food and periods of rest and study and recreation. Do not congest your mind with unhappy thoughts or your body with waste or unnutritious fare. Be still, Janette, and soon you will realize what it means to practice The Presence."

There was silence. When the two went into the outer room, Janette's face had upon it a look of Peace.

As she left the office, another girl entered. There was already in the face of the newcomer a sweet sense of the peace Janette was bearing with her into the world of her activities. It made itself apparent in every movement as she approached Mary Ellen. Together they went into the little room of cheerfulness.

"I have done what you suggested when I was last here," said the newcomer, with hushed wonder in her eyes, "and truly He is restoring my soul; more beautiful still, He is restoring *hers,* too,—you know,—my employer. When she was angry and insolent, I sang the thought in my heart. I used to pray she would be nice to me; then that I would not mind what she said and did. Now I impress upon my mind the knowledge of restoration, *before* the hurt or angry feeling reaches my senses. The first effect it had was to prove to me that often I worried her unintentionally. I began to see her side and comprehend that, apart from me and my mistake, she had much to annoy her. Now, I wonder how she holds herself as steadily as she does, and I admire her more than ever, and like to overlook the times she is hasty and unjust. This divine restoration is becoming a visible fact, and the whole house is a different place."

"How joyful," said Mary Ellen. "Sing this week, Sadie,—sing *inside* in thought, until it comes through you in expression, 'Arise, Shine, for THY LIGHT is come and the glory of the Lord is risen upon *Thee.' Watch to see that Light shine into and out through everything you do."*

As they passed the main desk of the large room, Mary Ellen took from a vase a purple passion flower and gave it to her.

"The purple of one who has trodden the press of experience and drawn therefrom the wine of understanding," she said, "and also wear under your dress this little violet bow I am giving you to remind you that you can always extend your vision beyond suffering, and live, transfigured, in the light of the new birth, through The Practice of The Presence."

Mary Ellen turned from this mother's helper to a girl who fairly blew towards her like a human hurricane. She placed her hand on the door of the inner apartment as seeking entrance, bidden or no.

"The watch-thought, Eldora," said Mary Ellen softly. "The watch-thought."

The girl stepped back. The breeze of her tension lulled as she stood before her helper, opening heart and soul to the Light of The Great Love.

Mary Ellen watched the girl's eyes. Though the wind of discontent was blowing more softly than at first, clouds were still apparent through the windows of her soul. Soon a dim light from The Spiritual Sun, which was her Centre, awakened in them as dawn grows into the valleys. The quiver of a smile moved the corners of her eyes, as the rays of her thought illumined her countenance, dissolving the clouds as if they were mists from mountain valleys.

"I do get so tempesty," she said, as finally, Mary Ellen welcomed her entrance into the inner room, "but just think, I came down stairs this morning,—the first day, too, and one does want to know about the people one is working for. Not a soul had said good morning to me, but I don't always feel like saying that myself, so I tried not to mind. As I was setting the table a streak of sunshine flashed on the silver and flittered about some yellow roses, just like fairies playing hide and seek. I called out to the madam, who sat reading in the next room, 'O, Mrs. Ladd, see this sunlight on your lovely silver and flowers.' She raised her head as if it was pulled up by a derrick, and looked me over from head to foot; then she rose, and still glaring at me, crossed the room and shut the door. I was so crushed I didn't know what to do; then I got furious and have been growing more angry ever since."

Mary Ellen took the girl's hand lovingly.

"Many mistresses who believe in The Practice of The Presence, want us, Eldora," she said, "but, after all, those who do not know what the Presence means are the ones who *need us.* Will you, every morning, go through the house, or at least, that part open to you, and in each room offer this benediction,—'May the Peace of God, Which passeth all understanding, abide with us and keep us, O Lord, our Strength and our Redeemer.' Then say, 'May the One Source of Harmony bless

all who enter here.' Take this prayer from the doorstep, where lies the morning paper; through the library and dining room; into the pantry and kitchen; even down to the laundry and furnace room; not aloud, but oh, so fervently. Speak to the sunbeams the next time you long for company. You have no idea how confidingly they will respond and what wonderful things they will tell you. Thank them for reflecting The Divine Sun's rays so wonderfully. Speak to the yellow roses and thank those for cheering you; and when you meet rebuffs like the one of this morning, hear through the stillness the singing of your own heart, as you seek the kingdom of heaven, or Harmony, that unifies, in symphonies of love, the melodies of Spirit living in the hearts of all. Will you do this, Eldora?"

"I will," said Eldora, and she smiled.

Just then the main door of the office opened, and a woman in a sable cloak came impetuously into the room.

(To be Continued.)



TO THE RIGHT; THE PARABLE OF YOUR OWN MACHINE

By

Anne Warner

Part I.

THERE was once upon a time a great mind who invented the most wonderful machine ever made. It was intricate beyond description and its whole principle was that if turned always to the right, it could do anything in the world and do it well.

Calling all men together, the inventor presented each with one machine. They were all the same in principle, but varied in design according to the work which each man needed to do. Newborn babies received extremely simple ones easily kept going by their mothers, men of vast plans and purpose received most marvelous ones capable of fulfilling their wildest dreams, etc., etc. On each machine was a single label, "Turn always to the right." No other knowledge was needed for their handling. This was the one essential.

The machines had been in use for thousands of years before anyone ever tried to disobey their principle. But one unfortunate day *some one* conceived the idea of giving the drive-wheel of his an experimentary whirl to the left. He was a merry, careless, dare-devil youth, but, as he consciously reversed the whole rule of the world, he did feel a certain awful dread as to what might happen. The action seemed risky.

But nothing happened!

Nothing whatever happened. To his surprise the machine worked quite as well as ever. So he whispered to another boy what he had done and that it didn't matter a bit, and then that boy turned his to the left, too. The result was that after a while everyone whirled the drive-wheel either way and life went forward quite as well as before.

The principle continued to be printed up conspicuously but no one paid any heed to it. It proclaimed publicly, "Turn always to the right," but everybody turned either way to suit himself

and laughed over the primitive notions of his ancestors. What a stupid old race they must have been anyway! Why, they had never been bright enough to try disobedience to a simple rule of machinery.

* * * * * *

Thousands of years more passed and life moved on apace, and altered strangely. Also the machines altered strangely. They were no longer able to do "anything" and many doubted if they ever had been as wonderful as the old tradition said. The principle had long ceased to be printed anywhere and other and more varied ones had taken its place.

"Oil often."

"Substitute new bearings annually."

"Never turn too fast."

"Have thoroughly overhauled once a month."

"Use thin black grease."

"Use thick blue grease."

"Substitute steel bellows."

"Give a complete rest every summer," etc., etc., etc., etc.

Whole libraries had been written about the machines and a great army of men had sprung up who did nothing with their own machines except to make oils, greases, cog-teeth, leather-bands, new wheels, etc., etc., for the machines of others.

The machines, instead of being the perfectly automatic affairs first invented, were now become anything but automatic. Little helpless children received specimens either totally unfit for them to use at all or such shaky affairs that it generally required the whole time of some woman beside the mother to keep it whirling the wrong way. Big strong men owning big strong machines often did not whirl them at all but let them stand till they rusted. Young girls who were unfortunate enough to have delicate machines used them for hard work, old women who had good stout machines were forbidden to touch them by members of their own families, and everybody, man or woman, whether busy or idle, spent nearly their whole time discussing what was the matter with his or hers.

Conventions were called, science was invoked, prizes were offered, men spent their lives over the broken bent machines of others. All the work of the world that should be done so well was done instead most badly and one of the saddest and most frequent of sights was the vast quantity of rich and poor of both sexes and all ages, who went through life wretchedly conscious that their machines were all wrong and totally despairing as to how to ever better their condition.

Things had arrived at a sad pass and some who thought themselves more enlightened than the rest, suggested that the world was coming to an end. It really seemed as if no better plan could be thought out to end matters and the enlightened ones found many followers. A new world and a new supply of machines was an attractive idea to everyone who was tired skipping stitches and buying new gearing.

"Will it be soon?" some listener inquired.

"In about ten thousand years," was the answer.

Then a fresh hue and cry arose for that was judged too long to wait and muddle along.

Many sought consolation in the teaching of holy men who said that the constant irritation produced by a bad machine was a good in disguise as it taught patience, but others advised using the machine up as fast as possible and never mind what followed after. A good many of the wisest of all sat down before their own machines and devoted their time to an earnest effort to see what they really

had been originally. These latter were the most in earnest of all.

Among them was a young man who had inherited a very mediocre concern, the action of which had dissatisfied him from the start. He had great purposes and wanted to do much, but his machine was fit to do hardly anything at all. Therefore, he had made up his mind that since it was his and the only one that he could get, he would see if it were possibly possible to better its condition. He began by taking it entirely to pieces and cleaning out every bit of oil and dust and then he studied each part carefully. He learned a great deal by comparing it with its work and he soon noticed what no one else had ever done and that was that it was ten times as *strong* when turned to the right as when turned the other way. He learned something else, too, and that was that the *more* it turned the easier it turned, and a little later he discovered that no one could turn it to any *real* purpose except himself. Anybody could whirl anybody's machine and many kind-hearted people habitually turned the wheels for others who were weaker and poorer, but the results were always bad in the end. Some subtle connection seemed to exist between each and his own wheel and the hands of others weakened and tarnished it.

The young man pondered these discoveries and frowned. "There is a principle that has been lost," he said to himself. "How to find it again?—That's the question."

So he abandoned all else and set to work to try and learn what great Thought stood behind the Human Machine. His studies led him far and he learned much, but the secret eluded him. He found races with splendid machines and others with miserable ones, but no clue to why each was thus. Personally he always turned to the right and his machine was practically perfect, but he knew very good people who turned to the left and some most agreeable ones who didn't turn at all. And that was puzzling.

Walking in a distant Eastern land one day a sudden twist in the road that leads out of the present into the future, brought him to a young girl seated on a rock, working busily. With *her* machine she was making, all at the same time and from the same material, songs, sunshine, kind deeds, sleep, and a spring costume.

"Dear me," said the Searcher of Truth, pausing beside her,—"*what* a machine!"

She laughed and continued to create good without stopping.

"You must know the secret!" he cried, suddenly and positively certain.

She nodded, but did not stop.

"Tell me," he pleaded,—"tell me what it is." Still her hand whirled the wheel.

Then he came nearer. "Tell me the secret. Oh, I ask it as I have never asked anything on earth of anyone before."

"How can I tell it," she said. "I *am* it. That is all."

"But what are you?"

"I am right. You must turn *always*, and always turn to *me*." He looked puzzled. "Must I turn to you always?"

"Yes," she said, "and you must never cease turning. Turn always to the right."

"And then," he said—at once timidly and courageously,—"then will you be mine?"

"Everything will be yours then," she answered.

He hurried home to proclaim the glad news.

"It is nothing in the world except

that each must turn his own machine, turn it steadily and turn it *always* to the right," he told them.

Do you think that he revolutionized things?—Not a bit of it. The majority of people thought him crazy, and those who were too well-informed not to see that there might be some truth in his words, shook their heads and said, "What he says is sensible enough, but it isn't practical in this century. Our machines turn out politics and everything we really need and this change would be too progressive. Life moves slowly."

So the young man went away and proceeded to wait for them to suffer the consequences of their own acts a little while longer. And they all went on merrily whirling their wheels to the left, or not turning them at all, or pouring in blue grease,—as the "case" might demand.

(*To be Concluded.*)



RUINOUS RE-THINKING

BY

THOMAS DREIER

THE FUNCTION of the lungs is bringing the blood and fresh air together so that oxygen may be supplied to the former and carbonic acid carried away by the latter. Air expelled from the lungs is poisonous. Plunge a candle into such air and the flame is immediately extinguished. One breathes only that oxygen may be supplied to the blood and other substances not needed for body building may be carried away. The blood in the chest moves along a part of its course in vessels of extreme minuteness and thinness, distributed over the air cells so that the air at each inspiration penetrates the thin membrane and every globule of blood is cleansed by it. The blood enters this wonderful cleansing apparatus dark and impure. Immediately after it is exposed to the air it enters the left chamber of the heart of a bright scarlet color, being pumped immediately out into the system to supply nourishment. Unaerated blood acts as a poison. To rebreathe poisoned air means to poison the blood, and to poison the blood means to poison the whole system. Continuous rebreathing results in death.

All this is preliminary to the statement I wish to make, that thinking and rethinking of the same thoughts results in mental death. I have in mind as I write a man who has done a great work in the world. The products of his mind have helped thousands. For several years, however, his power and influence in his own organization and in the world have been waning. He is dying at the top. The sad thing about it is that he doesn't realize what is happening to him. His trouble is that he has permitted no new ideas to enter his mind. His writings contain the same old ideas, his speeches are illustrated by the same shopworn stories, his conversation deals with but one subject—the one upon which his fame and fortune are based.

Like Faust he foolishly said to the passing moment, "Stay! Thou art very fair." Like Faust, death has come to him. The insane person is insane only because he does not move either forward or backward, but oscillates about a fixed thought. This man is afflicted with a species of insanity. He can be saved only by the addition of new ideas—ideas big enough to overcome the hold the old ideas have upon his mind. Mentally he has been breathing and rebreathing the same old air. What would happen to his blood and body were he to never fill his lungs with fresh air has happened to his mind. The man who refuses to listen to the command, "Get thee hence for this is not thy rest," is dying. One may not lie down to sleep. The mountain climber wants nothing more than sleep when nearing the summit of some high peak. But he knows that if he once lies down he will sleep his way into the land of death. Those who sleep on the mountains of the earth freeze their bodies. Those who sleep on the mountains of the mind, no matter how colorful their dreams, are seeing only those lights that, as Macbeth would say, are lighting fools to dusty death.

For the climber toward the heights there is no rest. He must forever seek that in his work which will add to his capacity, to his efficiency, to his ability to better the work he is doing. Forever must he read those books made up, not of words, but of ideas. Always must he do as Whitman did, bathe himself in humanity. In these three fields—Work, Society Books—does he find the fresh, wholesome, mind-building food which will give him the power and strength to continue climbing toward the heights. And, as he climbs, he discovers that the more he takes from his work, his books and his friends, the more he must give to his work, his books and his friends. But for this great giving there is always great reward, and the great giver finds that to him come, according to his gifts, payments in the success essentials, Love, Fame and Fortune.

A LITTLE BIT OF SUNSHINE OF YOUR OWN

SONG, BY S. ELIZABETH GILMORE

IF you're ever feeling sad, and the outside weather's bad,
And all inside and out is dull and cold;
Listen to a simple plan: try as hard as ever you can,
To make a bit of sunshine of your own.

CHORUS:
Just a little bit of sunshine, how it brightens up the day;
And the clouds!—they turn to gold from sombre gray;
And if tears like rain are falling
Sunshine will—the grief transforming—
Make a rainbow arch of Joy across your way.

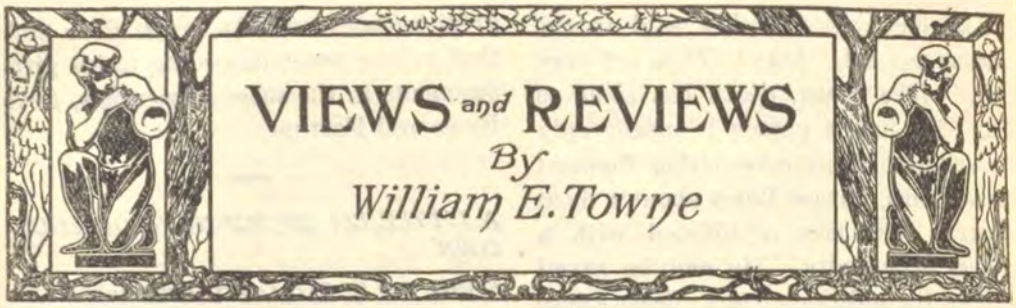
If you're ever feeling worried and things look like going wrong,
And you want to say, "I wish that I were dead;"
Put away that direful feeling; things are just bad in the seeming;
And begin to make some sunshine of your own.

CHORUS:
Just a little bit of sunshine, how it brightens up the day;
And the clouds!—they turn to gold from sombre gray;
And if tears liks rain are falling
Sunshine will—the grief transforming—
Make a rainbow arch of Joy across your way.

DIVINE PROGRESS

BY FRANCES RAMSAY

THE world is growing better—
Chant the rhyme—
The world is growing better
All the time.
Strife of creeds will pass away,
War dissolve in Love's bright ray;
Brightly dawns the Golden Day—
Thought sublime.



Business Efficiency In the Home.

Consider how vast a sum might be added to the nation's wealth if every housekeeper had a scientific knowledge of how to buy and cook food.

Millions of dollars are wasted every month through inefficient and ignorant management in the kitchens of America.

Down in Connecticut they have a society whose object is to do away with some of this waste. It is known as "The Connecticut Home Economic Society." The writer made the acquaintance of this society through an interesting exhibit which they maintained at the big agricultural fair recently held in Hartford.

A part of this exhibit was a large poster giving a list of places in the state where girls are taught home cooking with economic science a prominent feature. They are taught what foods will produce the most value in nutrition for the least expense, how to get variety by preparing the same article of food in various ways, how to do the kitchen shopping economically, etc., etc.

Grouped on the walls of the booth containing the exhibit were such mottoes as these: "A well cooked meal is a blow to the saloon," "Food that costs most is seldom best," etc., etc.

As nearly as I could find out, the work that this society does is very similar to that accomplished by the cooking schools in Germany which were described by Anne Warner in September *Nautilus*.

Every housewife cannot attend a cooking course; but every housewife can make some study of food values, which will help her greatly in the economical administration of her home.

Your Opportunity.

Do not allow yourself to become sidetracked in the present campaign.

You will probably admit that the progressive "Covenant with the people" is a good one.

You believe in the short ballot, the direct election of senators, the prohibition of child labor, minimum wage standard for working women, one day's rest in seven for all wage workers, the eight hour day in industries where operation of factories is continuous throughout the twenty-four hours, old age pensions and protection of home life against the hazards of sickness and irregular employment by a system of social insurance (modeled after existing systems in other countries), a country life commission as an aid to country dwellers, full and immediate inquiry into the high cost of living and immediate action dealing with every need disclosed by such investigation, repeal of the Payne-Aldrich tariff bill and real revision of the tariff downward, a readjustment of the business methods of the National Government, etc., etc.

Whatever your personal view concerning Roosevelt, you will admit that he is a capable and forceful executive.

Now consider that Roosevelt and John-

VIEWS and REVIEWS BY WILLIAM E. TOWNE

son are solemnly and publicly pledged if elected, to do all in their power to get this "covenant with the people" worked into the laws of the land.

However sincere and good-intentioned Governor Wilson may be, he cannot face squarely as he would like the great issues which affect the people's welfare *because he is tied hand and foot to the old party machinery and that machinery is dominated by big business interests.* (In proof of this it is only necessary to compare Mr. Wilson's before the primaries speeches with those he is delivering now.) *Roosevelt would have been hampered in the same way had he been nominated by the Republican convention.*

As it is, Roosevelt and Johnson are pledged only to the people. *They were nominated by a new party which embodies the people's protest against the bosses and the corrupt interests which the bosses represent.*

The *only chance* Roosevelt and Johnson have of making good, of fulfilling their solemnly and publicly given word of honor, is by carrying out the spirit and letter of the Progressive platform.

The people may never have another opportunity so favorable for freeing themselves from the sinister political dominance of the big business interests, and the bosses who represent these interests.

The party and the platform are here. The candidates are here, publicly pledged to stand squarely upon the platform, and to see that its planks are enacted into laws.

It only remains for *you* to do *your* part, and work for those who represent *your* cause. By working for the progressive party, and the election of Roosevelt and Johnson, you are working for your own best interests, and the interests of your children and children's children, because these candidates are the only ones who stand for the good of the people as a *whole.* Until our government becomes, in fact, a government for all the people, we cannot hope for peace and prosperity.

Compare the progressive platform with the platform of the other parties, and the pledges of the progressive candidates with the lack of pledges of the other candidates and you will quickly be able to decide which party is meeting squarely and sincerely the issues of the people's needs.

It is for *you* NOW to say whether the cause of social justice and the general welfare of men and women shall take a great step forward or not. Won't you do *your* part for the general good by working and voting for the progressive candidates—Roosevelt and Johnson?

Improvement in Country Life Conditions.

Approximately one-ninth of all the people in the United States are engaged in agriculture.

In an average season our farmers grow over a billion dollars worth of Indian corn alone.

Upon the farmer the other eight-ninths of our population must depend for food. If the farmer's crops are poor, food prices are high. If his crops are good, food prices are lower unless the middleman succeeds in keeping them soaring as he usually does.

The welfare of the farmer affects in a very special way the welfare of the nation.

VIEWS and REVIEWS BY WILLIAM E. TOWNE

Just consider the increase in national prosperity that might result if the farmers of the country could increase the value of their crop production only ten per cent in a season.

The general diffusion of practical scientific knowledge of agriculture is doing wonders for the farmer, but there are numberless remote sections which the Department of Agriculture and the State Experiment Stations do not yet reach with their crop-increasing bulletins.

During his administration, Mr. Roosevelt appointed a Country Life Commission to investigate the conditions surrounding farm life and suggest methods for applying the principles of scientific business management to the farmers' needs.

No more far-reaching movement for the public good was ever initiated than this. Such a movement might co-ordinate and extend the work of the Experiment Stations until in the most remote country districts the farmers would learn what crops were best adapted to their soil and just how to raise these crops with the least expenditure of time and money consistent with the best results.

In no other business is there such a waste of energy, due to crude and mistaken methods, as in farming. The Country Life Commission might have helped to cut out a great deal of this waste of human energy and money and the whole country would have benefited by the result.

Just the other day a farmer in Worcester County, Massachusetts, stated in a public address that he had increased the income from his farm seventy-five per cent in one year largely by applying scientific, up-to-date methods.

The federal government should see to it that such methods are understood by every farmer who will apply them.

The present administration, being out of sympathy, apparently, with the idea of improving country life conditions, promptly killed the Commisison appointed by Mr. Roosevelt.

The progressive platform provides for the re-establishment of the Country Life Commission, the encouragement of agricultural education and the development of agricultural credit and co-operation.

Mr. Roosevelt told the farmers of Minnesota the other day that he hoped to introduce in this country the co-operative marketing plan followed by the farmers of Denmark, and which results in the elimination of the middleman.

GIVE WAY

BY CHARLOTTE PERKINS GILMAN

SHALL we not open the human heart,
Swing the doors till the hinges start;
Stop our worrying, doubt and din,
Hunting Heaven and dodging sin?
There is no need to search so wide—
Open the door and stand aside—
Let God In!

Shall we not open the human heart
To loving labor in field and mart;
Working together for all about,
The glad, large labor that knows not doubt?
Can He be held in our narrow rim?
Do the work that is work for Him—
Let God Out!

Shall we not open the human heart,
Never to close and stand apart?
God is a force to give way to!
God is a thing you have to do!
God can never be caught by prayer,
Hid in your heart and fastened there—
Let God Through!

—*From Forerunner.*

From the Women Delegates to the National Convention of *THE PROGRESSIVE PARTY*

To the Women of the United States

BECAUSE women, as much as men, are a part of our economic and social life, women, as much as men, should have the voting power to solve all economic and social problems. Votes for women are theirs as a matter of natural rights alone; votes for women should be theirs as a matter of political wisdom also. As wage earners, they should help to solve the labor problem; as property owners they should help to solve the tax problem; as wives and mothers they should help to solve all the problems that concern the home. And that means all national problems; for the Nation abides at the fireside.

ALBERT J. BEVERIDGE,

Chairman National Progressive Convention.
Chicago, August 5, 1912.

SIGNED

Mrs. Isabella W. Blaney	**California**
Josephine Roach	**Colorado**
Jane Addams	**Illinois**
Mrs. Mary H. Wilmarth	**Illinois**
Alice Carpenter	**Massachusetts**
Mrs. Richard W. Child	**Massachusetts**
Helen Temple Cook	**Massachusetts**
Mrs. Grace A. Johnson	**Massachusetts**
Mrs. Elizabeth Towne	**Massachusetts**
Mrs. M. Evelyn Fritzenger	**Michigan**
Mrs. David Armstrong	**New York**
Mrs. William Grant Brown	**New York**
Mary E. Dreier	**New York**
Frances A. Kellor	**New York**
Mrs. Bertha Elder	**New York**
Clara B. Morrison	**New York**
Clara Shuler	**New York**
Hannah M. Povey	**Oregon**

Plank on Equal Suffrage

The Progressive Party, believing that no people can justly claim to be a true democracy which denies political rights on account of sex, pledges itself to the task of securing equal suffrage to men and women alike.

Plank on Social and Industrial Justice

The supreme duty of the nation is the conservation of human resources through an enlarged measure of social and industrial justice. We pledge ourselves to work unceasingly in state and nation for:

Prohibition of child labor.

Minimum wage for working women.

Prohibition of night work for women.

An eight-hour day for women and young persons.

One day's rest in seven for all wage earners.

An eight-hour day in continuous twenty-four hour industries.

Abolition of convict contract labor, except for governmental consumption, and the application of prisoners' earnings to the support of their dependent families.

Publicity as to wages, hours and conditions of labor.

Reports on industrial accidents and diseases.

Public inspection of all tallies, weights, measures, and all check systems on labor products.

Standards of compensation for death by industrial accident, injury and trade diseases.

Pensions for sickness, irregular employment and old age.

Establishment of continuation schools for industrial education under public control.

(Concluded on Page 52.)

Write for information about plan of campaign to

FRANCES A. KELLOR, National Committeeman

PROGRESSIVE HEADQUARTERS

Manhattan Hotel, New York City.

Establishment of industrial research laboratories.

Organization of the workers—men and women—as a means of protecting their interests and promoting their progress.

The establishment of a department of labor.

Prohibition of the issuance of injunctions when such injunctions would not apply when no labor disputes exist.

The right to trial by jury for contempt in labor disputes.

Minimum safety and health standards in industry.

Prevention of industrial accidents, of occupational diseases, overwork and involuntary unemployment.

The Rule of the People

Direct primaries.

Preferential primaries for candidates for the presidency.

Direct election of United States senators.

Policy of the short ballot.

Initiative, Referendum and Recall.

Equal Suffrage.

SPEECH OF JANE ADDAMS

Seconding the Nomination of Theodore Roosevelt

I rise to second the nomination, stirred by the splendid platform adopted by this Convention.

Measures of industrial amelioration, demands for social justice, long discussed by small groups in charity conferences and economic associations, have here been considered in a great convention, and are at last thrust into the stern arena of political action. A great party has pledged itself to the protection of children, to the care of the aged, to the relief of overworked girls, to the safeguarding of burdened men. Committed to these humane undertakings it is inevitable that such a party should appeal to women, should seek to draw upon the great reservoir of their normal energy so long undesired and unutilized in practical politics—one is the corollary of the other; a program of human welfare, the participation of women in political life.

We ratify this platform, not only because it represents our earnest convictions and formulates our high hopes, but because it pulls upon our faculties and calls us to definite action * * * The new party has become the American exponent of a world-wide movement towards juster social conditions, a movement which the United States, lagging behind other great nations, has been unaccountably slow to embody in political action.

I second the nomination of Theodore Roosevelt because he is one of the few men in our public life who has responded to the social appeal, who has caught the significance of the modern movement. Because of that, because the program will require a leader of invincible courage, of open mind, of democratic sympathies, one endowed with power to interpret the common man and to identify himself with the common lot, I heartily second the nomination.

Theodore Roosevelt to Jane Addams

CLEVELAND, August 8, 1912.

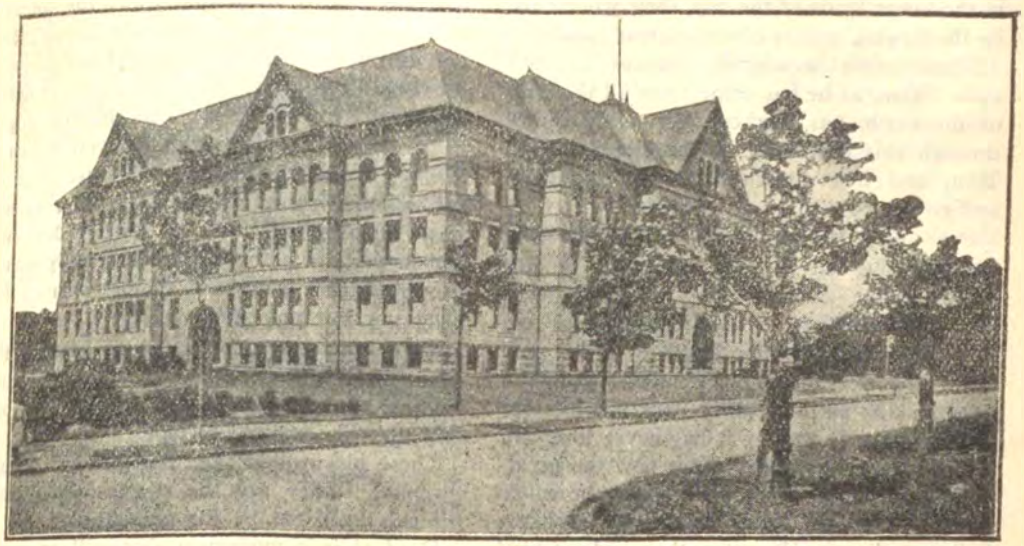
DEAR MISS ADDAMS:—I wished to see you in person to thank you for seconding me. I do it now instead.

I prized your action, not only because of what you are and stand for, but because of what it symbolized for the new movement. In this great national convention, starting the new party, women have thereby been shown to have their place to fill precisely as men have, and on an absolute equality. It is idle now to argue whether women can play their part in politics because in this convention we saw the accomplished fact, and moreover the women who have actively participated in this work of launching the new party represent all that we are most proud to associate with American womanhood. Without qualification or equivocation, I am for woman suffrage, the Progressive party is for woman suffrage, and I believe within half a dozen years we shall have no one in the United States against it.

My earnest hope is to see the Progressive party movement in all its state and local divisions recognize this fact precisely as it has been recognized at the national convention. Our party stands for social and industrial justice and we have a right to expect that women and men will work within the party for the cause with the same high sincerity of purpose and with like efficiency. I therefore earnestly hope that in the campaign now opened we shall see women active members of the various State and County committees. Four women are to be put on the National Committee and I trust that there will be a full representation of them on every State and County Committee.

While I am now addressing you I desire that this shall be taken as the expression of my personal hope and desire by all members of such State and County Committees, and I believe that I express the feelings of the great majority of Progressives in making this request. I have Judge Hotchkiss' assurance that it will be done in the State of New York and I very much hope that it will be done in the other states. With great esteem, I am faithfully yours,

THEODORE ROOSEVELT.



Holyoke; a City Forward Facing

By MRS. WILLIAM G. DWIGHT

IT is entirely proper that *The Nautilus* tells the story of Holyoke as she meets the problems that beset the city of today, not only because it is the home city of *The Nautilus* but because Holyoke ever builds herself more stately mansions at the call of the city's soul.

Holyoke might be called a New Thought city among industrial centers, so many advances are being made or are being planned, beyond the ordinary ruts into which American cities were for so long prone to push along. Holyoke is the typical American city. All the peoples of the world have sent their children at the call of the wheels of her great industries. Set off as a town with a few straggling farm houses commanding sandy plains, in 1850, Holyoke has no long past story to point to, no legacies of policy, or traditions of family leadership to hark back to. She has the youth that makes the western cities so different from those of the east. Holyoke is forward facing.

The cause for Holyoke's industrial and civic being was the development of the water power that nature set at her door. For centuries the Indians that roamed the Connecticut Valley knew and worshiped as an exhibition of the power of that Great Spirit to which they bowed, the Great Falls thundering at the foot of the bluffs that now look down on one of the most perfected water powers in the world.

Men with money to place, that they might make more money, came and harnessed the tumbling waters and set them to work adding to the world's wealth and to the happiness of mankind. These moneyed men came from outside the new town and thus was fastened upon Holyoke, from the day of her birth as an industrial center, one blur that checks her fullest development—absentee landlordism.

It is all the more a matter of pride then that Holyoke has worked out such a splendid civic program and such leadership of today. The great water power that is the reason for her being, industrially considered, is still owned outside the city. Many of her mills are controlled and operated by men or corporations that have no personal interests in Holyoke. Yet the people of Holyoke are doing much for themselves and are showing other cities a program for civic leadership.

Nature gave Holyoke the ideal location for a fine city. Let him who would see Holyoke in her full charm go to the splendid mountain top, that rises in grandeur back of the city, and note the way its slopes sweep up from the crescent-bounding river. Its streets are carried back, hill upon hill, terrace-like, rising to the beautiful foothills of the Mt. Tom range. Then go to the hills south of the city and see, close at hand, the towering chimneys of hundreds of great factories, settled together

in the lower lands of the city, their wheels fed by the flowing waters of three great canals.

These make wonderful pictures to look upon. Man, as he has come from all the ends of the earth, has worked out mighty things through this city, built on the slopes of Mt. Tom, and that stretches between mountain and river.

For years Holyoke lead the world as a paper-making city. Still the finest of fine papers make one of her great products. But other industries have come in to use the waters of the wealth-giving river, and while the world and its demands grow on papermaking as to quantity does not increase in Holyoke. In quality it has never lost, and will not lose first place. Here now the greatest silk mill plant under one roof in the whole country rises in many-windowed, perfectly built, stateliness. Here, too, thousands of men and women, a whole community in themselves, gather to work in modern woolen mills, cloth mills, machine shops of several kinds, and many smaller industries show Holyoke a city of workers, of doers, of creators. Here the world's wealth is increased with each day's life and work.

CIVIC LEADERSHIP.

But industrial achievement is but one of the high claims of Holyoke. Civic leadership is one of the attainments for which she has laid deep and strong foundations. Here has been worked out one of the most successful municipal lighting systems in the whole country, one of the few that are successful, for that matter.

Here is a city that has a credit with the best in the nation. Nor has she been niggardly with her building. Time was when Holyoke was laughed at by the cities of Massachusetts. Her civic control rested in the hands of incompetents. Things were as bad as they could be and that hardly fifteen years ago.

Then rose out of the mire of bankruptcy a new city. It was done by the people and for the people. A civic leader was chosen, Arthur B. Chapin, young, far visioned, city loving, trained for high service. He sowed the seed and built upon it so that the citizens have pushed it forward through the years until now Holyoke is held a model for other cities, yet the type of city that the college center does not appreciate, a mill city, where men and women are held fast by the call of the factory's whistle.

Here these later years have seen developed the most perfect system of public playgrounds that any city of Holyoke's size in the country can claim. Here 1,800 children gathered every day during the vacation season of last summer for organized play. On these playgrounds anywhere from 2,000 to 3,000 children might be seen skating after school or on holidays through the winter months. Men use them on public holidays and Saturdays for their games. Last Thanksgiving Day at least 10,000 men and large boys gathered on these playgrounds to see friendly games of football, played for glory not for money.

On one of these grounds in the heart of the city a game of some kind was played by adult amateur teams on every Saturday from April until the last day of December.

These playgrounds are not gifts of philanthropists. They are the people's own playgrounds, paid for by the municipality.

On foot is a movement that will open the halls of the public school buildings evenings for the benefit of the people to whom they belong.

Holyoke gives to her people 102 miles of parks. Two of the parks are beautifully situated on the river bank, close to the congested districts. One rises from a high bluff above the dam. From the parapet wall that guards it is unrolled a marvelous view of river and mountain. Here come the mothers of a crowded section to spend afternoons with their little ones. The other is low lying, where the river, having taken its dip over the big dam, rolls seaward away through pleasant meadows. Another park includes a beautiful dingle set with ancient trees.

With her schoolhouses, too, Holyoke has been most generous, some of her newer buildings being models.

HEALTH MEASURES.

Statistics show Holyoke to have the lowest death rate of any industrial center in New England. Always the death rate is too high where the mills call families to live in tenement quarters and where the mother is so often forced to be the wage earner. But Holyoke has less of the ill effects of the condition than other cities of her kind and these later years great strides have been made for better conditions. An abundant supply of pure water and an admirable sewer system have had much to do with this.

Holyoke has taken a leadership in the fight against tuberculosis. The fight shows, too, with the death rate cut from 1.8 per thousand to 1.2 within half a dozen years. So deep has

been the interest in this movement to rid the race of one of its worst curses that Holyoke leads all of the cities of Massachusetts outside of Boston in building a municipal sanatorium for the treatment of tuberculosis. With the first days of 1912 a model hospital, superbly situated, was opened. It has been built on a high hill back of the city and is so perfect in its equipment and management that it is pronounced the best such hospital in the state.

ORCHARDS AND FORESTS.

Perhaps one gets as good a side light on the spirit that pervades the city by visiting this hospital as at any point in Holyoke. Standing on the wide health-giving porches one will see a young apple orchard planted on the hillside. It has been planted there by the city and it means that the city stands ready to do its share in the promotion of apple culture, which on a large scale must do so much for the worn-out lands of New England. Out on the beautiful hillsides that mark the water shed for Holyoke's ideal water supply, many thousand white pine seedlings have been planted on the sprout lands and denuded hillsides. That means municipal forestry for Holyoke. It means that Holyoke is interested and active in the great problem of the conservation of our natural resources.

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Last year saw another step taken to make Holyoke a better place to live in. It was the establishment of a municipal milk station, the first of its kind in New England supported thus publicly. Where private philanthropy has supplied the need in other cities Holyoke has established her own depot where pure milk, modified to meet the needs of babies, prepared under the direction of a trained nurse as doctors prescribe, is given out daily to more than sixty mothers. With each week added patronage is given to the depot, adding new stories to the list of babies saved by proper feeding. The milk depot is located in the heart of the most crowded section of the city, and its power for good work in life-saving is attracting wide attention. This means that Holyoke has embarked on a program of saving the babies, one of the great demands of the day, and one that has been overlooked for thousands of years.

MEN OF VISION.

Better living, better housing, cleaner and more healthful surroundings are a very vital feature of the present civic spirit in Holyoke. Credit is due in very large part to the three men who, for the past fourteen years, have been mayors of the city—Arthur B. Chapin, city builder, with large capacity for placing solid foundations for all city progress; Nathan P. Avery, practical idealist of noble vision, and splendid unselfish service, the giver of public playgrounds and parks and hospitals to make his city a finer place for men to live in and for children to grow up in; and John J. White, powerful in executive force and close to the daily needs of his fellow men.

Naturally with the city as a municipality so alive to the new program of making mankind better by making men, women and children happier and healthier, her citizens must individually be filled with the same spirit.

Holyokers give nobly at every call, some gifts princely in their scope, but all giving for the common good.

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would have been left to the streets and their attractions.

So eager are Holyoke men and women to do service for their city and those about them that where other centers are frivolous, here philanthropy has the high call. It is fashionable. The women of leisure may be found doing noble work, looking individually after families in need and working through a very finely organized District Nurse Association for the relief of suffering and need.

HOLYOKE'S CHURCHES.

The church life of the city is broad and representative. Twenty-one churches administer to the spiritual needs of Holyoke. More than seventy per cent of the people of Holyoke are connected with the Roman Catholic church, and there are great French-speaking congregations as well as Polish churches.

THE CITY BEAUTIFUL AND FOUR SQUARE.

Holyoke is a symmetrical city. Her industrial and civic and philanthropic leadership is squared by a development of the culture side of life that astonishes the outside world, accustomed to think of Holyoke as a typical mill city.

There is no city in New England where the beautiful is more eagerly sought in the everyday walks of life. Even the walls of the great brick mill buildings are covered with shining ivy, and the mill yards are flower-bordered and hedged like small parks. It has been easy to make Holyoke beautiful, with her bordering mountains, shining river and dark, slow-moving canals.

True, there are dark-roomed tenement buildings, remains of the older days of building, which the city no longer allows, but the streets they face and the alleys behind them are comparatively clean and well-kept. And one may walk up and down the green-shaded streets for miles, past little homes—cottages, separate or in rows—the tiny lawns all set with hedges and flower borders. The fathers of the young city set the streets with trees that are now fine in their period of young maturity.

The trolley cars will take one through streets park-like, fair green sward on either side, no fencing marking off the separate lawns. The effect is as if the comfortable, well-kept homes were in one park. The people of wealth have made their gardens and lawns finer than their homes that all the world may enjoy, and for years Holyoke's rose gardens have been famous.

A BEAUTIFUL MEMORIAL.

This year has seen completed in Holyoke a noble gift that must have a far-reaching and enduring effect upon the culture and spiritual side of the city's life. It is the splendid Skinner memorial chapel, built as a lasting testimonial of the love that the children of William and Sarah Skinner have for the memory of their father and mother.

William Skinner built beside the Holyoke canals his great silk mills and all that they meant. And close by, on the main street of the busy city, now rises, through love, a beautiful Gothic chapel, fine and dignified without, and reverential in its beauty within. Here, at all times, for rich and poor, the big oaken doors stand unlatched, that the weary in spirit may have a place for refreshment. Beautiful and perfect in every detail, its purpose is purely religious, but in the sense that the church of old built her vaulted and aisled temples that men and women might find consolation and elevation of spirit in the most lovely and reverential setting that man could devise. To the Skinner chapel all may come, for wedding joys or for the sorrowing funeral service.

THE MUSIC MASTER.

The Holyoke public will always think of the chapel as a shrine for music. And here we come to a phase of the culture side of the city where Holyoke has a leadership for which she must go back in gratitude to the vision of a young man who came, twenty-seven years ago, to play the organ and train the choir at the Second Congregational church. He is William Churchill Hammond, through whose earnest, practical qualities, inheritance from his New England ancestry, glowed a sense of the blessing that music can be to a city of toilers. His organ work did not end with his Sunday playing, nor was it bounded at the far ends by lessons to a large class of pupils. It went afield to free public recitals for all Holyoke, for whom the doors of the church that he served stood open. He met criticism. There were some who did not like it; did not wish their high-priced pews used by all the world. But Mr. Hammond had his vision, and he hewed to the line and worked it out. He, himself, says today that the man who stood back of him and helped when the line seemed breaking, was the late William Whiting. Mr. Whit-

ing felt that libraries and music and pictures and playgrounds were as necessary for a city as the sterner and more immediate needs that people see more plainly.

From the Second Church organ of a quarter of a century ago sprung the incentive for many church organs up and down the Connecticut Valley, with a superb double organ of most modern construction now in the present church that has done so much to foster an interest in music. With it is attached by electricity the noble organ in the Skinner chapel, so built that it makes a triple organ with marvelous effects second to no organ equipment in this country.

In this Second Congregational church, and the chapel connected, Mr. Hammond has now given nearly 600 public organ recitals, a record that no other one man playing on one organ holds in the world.

With the organ has gone an unusual choir with which notable public recitals are given each year. To assist him at many recitals Mr. Hammond has brought soloists from all over New England and even farther afield, including the great Guilmant from Paris. Time was when he met much of the expense connected with these recitals himself, but that is long since past. The Second Congregational church, like Sir Launfal's castle after his vision, stands with gate open, and there's no poor man but has seat and service and music at his command at all times. As head of the music department at Mount Holyoke College, this in itself built around gifts by the late William Whiting, Mr. Hammond has been able to keep Holyoke in touch with the great musicians of the wide world who give concerts in this country year after year, a half-hour's car ride taking music-lovers to the college across the river. One local outgrowth of Mr. Hammond's influence has been a Music Club, composed of women musicians, amateur and professional. This club does very impressive work, and has brought to Holyoke for its annual concerts some of the world's great artists. A choral club and a series of great concerts are in the works along this line mapped out for the coming season.

Holyoke, long a musical center in that it is a center of music-loving people, is to start out on a new and very promising program for next season, with a concert course that will include four great musical events. The undertaking is a civic one, headed by the Holyoke Board of Trade, with the Rev. J. S. Lyon chairman of the committee in charge. Holyoke musicians and the Holyoke Music Club are cordially co-operating. The first of these concerts is to be given by the New York Philharmonic Orchestra, Stransky conductor. The date of this is Friday, November 9. On December 3 will be heard one of the most beautiful singers on the stage today, Madame Alma Gluck. At the end of the season will come the Longe Club of Boston, composed of the wood-wind players of the Boston Symphony Orchestra and led by Longe.

For a number of years Holyoke has proved itself a most remarkable center for fine lecture courses. Six lectures are given in the High School auditorium each winter, for the nominal price of twenty-five cents each, or the six lectures for one dollar. Ben Lindsey, John Kendrick Bangs, Mrs. Snowden and others are among the lecturers heard in this course. Marshall Darrach's Shakespeare recitals fill to overflowing, two to four times every season, the big auditorium that seats 1,200 persons.

In art Holyoke has not had so much. Many fine private collections of pictures are owned in the city, and a movement has been started for the establishment of a public art room in connection with the Public Library. In her schoolhouses are some fine picture collections that must have an effect upon the rising generation.

Holyoke, though blessed with several notable industrial leaders to help her daily life, is the loser in that other such leaders live in Boston, in New York or in London and thus lose to themselves and the city where their money is invested that give-and-take of personal contact which is the secret of community greatness. The city also lacks such as a great theater of the first rank, or a modern hotel, or sufficient elasticity of railroad opportunity. But these lacks are bound to be remedied and on the whole Holyoke stands out as a modern city of rare attainment, as a center bounded by industrial greatness, civic leadership, a great-hearted public generosity and an atmosphere of happiness and culture. Holyoke is young yet. She is splendidly democratic, a city that builds for good men and women, because she makes them healtheir, and happy, and prosperous on the whole, helps them through adversity and grows with them to ever larger aims and attainments.

ASPIRE, break bounds, I say
Endeavor to be good and better still
And best. Success is nought, endeavor's all.
—*Robert Browning.*

THE ILLUSION OF DELUSION

BY MARCHESA F. ALLI MACCARANI

THE Heart's delusions are life's scattered seed
In darkness sown to blossom yet in light.
We deem them vain? lo! in some thrice-blessed night
Shall burst a flower from what once seemed a weed.

'Tis their rich soil which the Divine doth need
To shield its processes from human sight
Through their black streams must spring the lotus white,
Whose golden heart shall spirit-hunger feed.

They are those roots of pain in time and space
Which downwards striking rise to joy at last.
Grief's poison flowers that deck Love's smiling face.

Delusions though they led to seeming death
When our loved hopes in their dead sea were cast
Are but life's bubbles formed by Wisdom's breath.

IF ONE should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.

—*H. W. Beecher.*

WE Progressives take as our motto Emerson's phrase, "The best political economy is the care and culture of men." We are interested in property; we will defend the rights of property; but we put man above what man has made. We feel that the rights of humanity ordinarily coincide with the rights of property, but if there is conflict between them then our allegiance is due to human rights first. *—Theodore Roosevelt.*

Circle of Whole-World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

The soul refuses all limits. It affirms in man always an Optimism, never a Pessimism.

—Emerson



DEPARTMENTS OF WAYS AND MEANS

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.

THINGS THAT MAKE FOR SUCCESS

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 402.

The one great dominating principle of New Thought is this: That the world and all things therein are controlled and moved and guided by an immanent spirit, or force, or power; that our way of connection with this force is by our individual thought, and whatever we earnestly and continuously desire comes at last to us, as surely as the steel is drawn to the magnet. We will sometime arrive at perfection, attracted by the irresistible love of God, but the details of the journey, and the time required to travel it, are in our own hands. If we have faith and courage, and honestly, earnestly and steadfastly strive for anything, we will find the unseen forces of the universe helping to bring that thing to us. As we think, as we call upon the unseen forces, so will the results be. Fear brings defeat. Courage and faith bring victory, in the end. Our progress may be slow at first and imperceptible to us, because we have allowed the wrong kind of thoughts to dominate us too long, but if we persist, we shall surely win.

The mills of the gods grind slowly. The processes of creation are never sudden, but they are continuous and unceasing and never-tiring. Good moves the world with constant and never lessening power, and if our individual thought lays hold of good, we will go forward with the movement, without possibility of failure. God never yet became tired and stopped to rest. Neither on the seventh day, nor the seventh-millionth day, nor any day nor hour nor instant. The world moves by God's thought, and our individual thought must make the connection and move with Him. When we get in the habit of thinking hope and faith and good and strength, all good in God's universe will help us to go forward. Right thought is love, and love moves the universe toward God.

We get health from health thoughts, happiness from happiness thoughts, and strength from strength thoughts. All these things are in the divine forces which rule the universe, and if we get our thoughts in harmony—make the proper mental connection with God—we can and will have them all.

Our salvation is a mere matter of getting in tune with the divine music of the universe. We are saved when we are entirely and constantly happy and healthy and strong—and never before.—LARRY MCTIM.

Success Letter No. 403.

From *The Nautilus* and Success Letters I have gathered inspiration; out of seeming failure, I have builded success. If this letter is published, I hope it will help some ambitious but discouraged housewife. Having lived in straightened circumstances through my girlhood, with but little opportunity for self-improvement, but with always an intense love for beauty and culture, I married a man, financially limited, but with a good social position. I felt myself handicapped for life. I soon had three babies, a suburban home with its accompanying work of chicken raising and housework combined. At the age of twenty-four I was growing old fast and life looked dreary. My hands were roughened and red with hard work. I bitterly resented it all, cursed the fate that placed me in that position when I had always longed for the beautiful. And then I met a New Thought friend and *The Nautilus*. Something began to whisper, prepare yourself for better things. We were quite well supplied with books and magazines, but I had no time for reading, I thought. I found the way. A map of the world hung on the wall. I found time many times a day to stop and study it, until every state, capital, mountain and river was impressed upon my mind. When I found a particularly inspiring thought or little poem I pinned it on the wall in front of the kitchen cabinet where I could learn it by heart.

I find time almost every day for one hour's reading of history and science, and every minutes' spare time I take for New Thought literature. After making the beds in the morning upstairs, I take my wee little ten minutes of silence. Almost every night, even if I am a litle tired I wash and massage, with a good skin food and lo! the tired lines have disappeared. After washing dishes, each time, I rub my hands with glycerine and rose water, dust them with powdered oatmeal and slip on loose gloves to do my sweeping. I take physical culture a few minutes when I first get up, which helps to keep me healthy.

I am thirty now. A neighbor said only the other day, "You are so well informed, and you don't look as if you had ever worried an hour or did a day's work in your life. I don't see how you do it with your work." I thought that was pretty good considering. With thanks to you.—C. E. F., Oklahoma.

Success Letter No. 404.

I am becoming more convinced every day that our thoughts make us. I have been a reader and student of the NEW (Nautilus) THOUGHT movement for about three years and I have accomplished wonders as compared with other people who started about the same time as myself but ignored my ideas of "He can who thinks he can."

From a physical standpoint I never felt better in my life and from a financial view I have been most successful.

In anything I undertake I just assume that success will be a natural sequence, I always picture myself as being successful, and by these thoughts I attract the successful to me, and their success radiations surround me and make me feel more and more like a success myself.

I started to work in a factory at 17 years of age at $35.00 per month. That was two years before I knew anything of the power of thought and I worked there for two years when I accidentally ran across some literature on the subject, which put me to thinking.

A short time after I was offered a position at more than twice my salary I was then receiving. I immediately got to thinking more seriously than ever and became more convinced that by the proper thinking we can draw success to us. I still kept on thinking and picturing in my mind, myself in a still better position and several months later I was offered a position in the service of the U. S. government which I accepted.

This was only a spur to more and serious thinking and I saw and felt that still something better was in store for me.

I held this position for over two years when I was offered another position, an executive one, with a Pittsburgh corporation, at a salary more than three times more than I started at five years ago.

And the end is not yet; I have at the present time a still better position in view and I will get it. My friends thought I had "some queer ideas" but I have the pleasure of showing them that my ideas are paying dividends.

In conclusion, I wish to say to the young man who starts out as I did with nothing but the determination to win, "As a man thinketh so is he." If we continually think succses, continually picture ourselves as being successful we will be so. It is only the result of a natural law.—H. A. L., Ohio.

THE PRIZE WINNER for September is "A Norseman," who wrote Success Letter No. 400. We shall be happy to send the two subscriptions wherever the winner directs.

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

R. E. F.—Practice New Thought and follow your own spiritual leadings in the matter. If I were in your place I would have it all out and decide what it is—no one can tell you but yourself—what it is that your husband does that "saps your vitality." It may be over-indulgence in some one thing. It may be only that you keep yourself too busy at housework and see too few outside persons. Think it all over and make up your mind what ought to be done to readjust matters so that you can gain strength and happiness in living. Then if necessary read the riot act to your husband and lay down the law as to what you will stand for and what you will not. And among other things let him know that he must respect your desire for New Thought literature, and that you will have it and you will read it when and where you please, and that you will not allow him to interfere with it in any way.

Explain to him, if you can, that out of New Thought you gain cheerfulness, and that it helps you to manifest good health. Tell him that it is for your good that you have it, and that you reserve the right to be the judge of that instead of letting him be the judge. Let him know that you consider yourself an individual with a mind of your own and that you are far better able to decide what is best for you than he is. If you have it out with him once and then stand by your decisions you will have no further trouble. From his picture I judge him to be a big bluff, good-hearted fellow, who goes blundering along in his own way until he is pulled up with a sharp turn. It looks to me as if you may have to give him a jolt and make him realize that you are *you*, and that there are some things that you WILL have because you yourself choose to have them.

Among other things be sure that you have plenty of friendly association with other people. Go out to little parties, or go to church sociables, or go to New Thought meetings, or join a woman's club. And get all the fun and pleasure out of them that you can. Do any or all of these things that you like best, but DO SOME OF THEM, with Good Will and regularity. A woman of 40 with no little children must have some social outlet, or she will "go stale," no matter what kind of husband she has.

It is quite possible that there is nothing at all the matter except that you do not assert yourself and express yourself when you are in his presence, and that you simply LET him dominate you. Quit it! Be yourself and enjoy yourself and him, and if he doesn't like it let him lump it, until he gets tired of it. In other words, recognize *his* individuality and let him sulk until he realizes that sulking will do him no good. If he chooses to sulk. And at the same time be your own bright, radiant self, no matter what he chooses to do. If you are the right kind of wife, and if you really care for him, and he for you, there is no danger but that after a while you will both find yourselves. The first year or two of married life is hardest because it brings all the readjustments. Just you make up your mind to go through it without taking it so deadly seriously.

Insist that your husband give you an allowance of money to be used as you please. It is heathenish for a man to try to prevent a woman from spending a penny of money in the way *she* wants to spend it. Whatever marriage is in the way of a sacred institution, it should never be less on the material side than a good straight business arrangement between a man and a woman whereby a woman is given her living and some money which is her own, to spend exactly as she pleases. Every man should give his wife an allowance of money to spend in her own way. If I were dependent upon my husband I would make things so hot for him that he would either give me an allowance or leave me.

And above all things, knowing what I know now, I would never marry a man until there was a definite agreement beforehand that he should pay me a certain allowance. I wouldn't marry any man and then be treated on a par lower than any kitchen girl that is hired by the poorest family. Even the most slatternly, good-for-nothing housemaid is paid at least a few dollars a week which she can spend as she chooses. I would have pride enough not to let any man treat me meaner than he would treat a woman of that kind. Just you stiffen up your backbone and strike for an efficiency marriage-contract codicil.

Peace and prosperity are yours. Be still and know. Go in to win and stick to it.

S. S.—Do you keep your windows wide open at night when you are asleep? Always sleep with your room as near like the outdoors as possible, and take breathing exercises several times every day, just a few breaths at a time. And drink hot water morning and night. And live outdoors as much as you can in the daytime. Read the little "Solar Plexus" book, a

chapter or so at a time every day for the next six months. Get into the spirit of it and SHINE.

Keep right on doing these things year in and year out. Practice makes perfect and nothing else can.

Too much starchy food will certainly cause a bad complexion and dry, harsh hair. Use plain roast or boiled meats and plenty of vegetables, only a little potato or a slice of bread with a meal. Leave out cereals for a while, cut out *all* pastry and cake, and keep using less and less sugar in your coffee or tea. See that your tea is only cambric tea and your coffee not at all strong, and not more than a cup or a cup and a half in a day. If I were in your place I would eat no bacon or pork of any kind except once in a great while, say once in two weeks or more. If you like milk and it agrees with you you might drink a glass of hot milk the last thing before going to bed. This may help you put on flesh.

New Thought, JOY thought will do the rest. A sluggish liver indicates too little joy thought, too much hustle, and an inclination to melancholy. Let go and let the universal love energy play through you!

By the way, for my complexion's sake, I would wash my face in hot water and soap once or twice every day, following it up by dashing on to my face, or sopping on with a soft cloth, plenty of the coldest water I could get. Then several times a day mop your face off with a soft cloth and plenty of cold water. And don't be afraid to rub your face dry. If it makes your skin shiny dabble the least little bit of powder on it and then wipe the powder all off, just to take away the shine. This cold water treatment many times a day stimulates the circulation and closes the pores. It is a good thing. Try it!

A little soft flesh brush might be used with the soap wherever there are blackheads or grease. Just keep on scrubbing off the cuticle! —and dashing your face with cold water and you will certainly overcome that trouble. But it may take time.

WORK thou for pleasure; paint or sing or carve
The thing thou lovest, though the body starve
Who works for glory misses oft the goal;
Who works for money coins his very soul;
Work for the work's sake, then, and it may be
That these things shall be added unto thee.

—*Kenyon Cox.*

I AM beginning to suspect
That all the world are partners, whatever their creed or sect;
That life is a kind of pilgrimage—a sort of Jericho road,
And kindness to one's fellows the sweetest law in the code.

—*Wallace Bruce: Inasmuch.*



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention.—E. T.

To inform vourself more fully on the topic that is foremost before the country today read "The Progressives at Chicago," "The Key Note of Theodore Roosevelt's Character by a College Classmate," and "Hiram Johnson: Political Revivalist," in September *Review of Reviews.* If you have any doubts as to the advisability of the Progressive party principle of the recall of judiciary and judicial decisions read "Standard Oil and the Judiciary" in *Hearst's Magazine* for September. Read "A Lorimer Case in Ancient Rome," by Guglielmo Ferrero, and "Irving Fisher: a Health Prophet," by Elbert Hubbard, and "The New Criminology," in the same magazine. By the way there is a whole lot of up-to-date art in "The Plays of the Month" department that runs in this magazine; for September there is a digest with copious quotations and illustrations, of "The Governor's Lady," by Alice Bradley, one of Belasco's artistic and successful plays. You will find some very significant information in "Bottling Up New England," by Burton J. Hendrick in *McClure's* for September. To keep up with the New Thought church history read "Christian Science Since Mrs. Eddy," by Burton J. Hendrick; and don't miss H. Addington Bruce's study in the psychology of harnessing the subconscious, in that article on "Lightning Calculators" in the same number. Don't forget to read "The Progressive Party's Place in Our National Life," by Mr. Munsey in *Munsey's* for September. Read that beautifully illustrated article by Michael Williams on "The Forest Theatre, at Carmel," in *Sunset* for September. Carmel is the artists' and authors' colony where Grace MacGowan Cooke and her sister have their home. Read "The Farmer of Tomorrow," a most amusing as well as illuminating exposition in *Everybody's Magazine* for September. Read "Why Not Live Forever?" by Prof. Metchnikoff and Dr. Henry Williams in September *Cosmopolitan.* Let no father, mother or child miss reading "Peace-Education and Peace," by Sir Francis Vane, leader of 50,000 boys in Italy, France, England and its colonies and other countries, whom he is training to the idea of international brotherhood and peace, under the name of World Scouts, in *The American* for September. In *Pictorial Review*

for October appears an experience article by a college woman on "Why I Am Living With My Husband." It is a splendid exposition of the psychology of marriage that I would like to have every man and woman read with earnest interest. By the way there is a series of such articles running in this magazine that should be of great interest to every married or to-be-married person. Those who are interested in architecture and home building will be pleased with the article by Catherine Groth on "Peer Gynt's Cabin and Other Log Houses Associated with the Literature and Romance of Norway," in September *Craftsman*, and "New Ideas in Restoring Old Buildings" in the same; and every parent and educator should read "A Practical School System Aimed to Develop Children's Character and Personality; A Western Idea," by Eloise Roorbach in that same number of *Craftsman*. And no business man or woman should miss "The Use of Imagination in Business: Its Value and Possibility," by T. Sharper Knowlson in *Century* for September. For a pretty short story some more psychology of marriage—read Mary E. Wilkins Freeman's "The Balking of Christopher" in September *Harper's Magazine*. Are our advertising friends reading "Principles and Practices of Advertising," by Gerald Wadsworth, a series running in *Advertising and Selling*, 71 West 23d street, New York? And there is another one of those psychology of business stories in the *Saturday Evening Post* for September 7th, "Adventures in Business," by Edward Mott Woolley. Make a thorough study of that incisive and well illustrated series of articles on "The High Cost of Living," by B. F. Yoakum, chairman of the board of directors of the St. Louis and San Francisco Railroad, which begins with "The High Cost of Farming," in *World's Work* for September. Read "What Fletcherizing Really Means," by Fletcher himself; "Things Learned from My Thirty-one Day Fast," by Agostino Levanzin, and "About Constipation," in *Physical Culture* for August.—ELIZABETH TOWNE.

One newspaper man, representing a journal maliciously hostile to the Progressive movement and its leader, was sent to Chicago with instructions to ridicule the Convention. After the first day's session he confessed to a friend that he could not do it. "I cannot," he said, "and keep my self-respect. I've sent back a story which, if they print it, will incline readers to believe that the—— has come out for T. R." Another newspaper man, so inclined to caustic comment that his paper, itself a biting foe of the movement and all it represents, hesitated about sending him for fear that he would overdo the business, remarked to a friend before the Convention was over: "Well, I'm a Bull Mooser." Men of all types instinctively speak of the Convention in religious terms. One man —I do not know his name, but his dress and his whole bearing proclaimed him a man of the world—epitomized it by saying: "I never expected it—I've experienced religion today." A Jewish adherent of Ethical Culture —I'm sure he'll pardon my report of his remark—said to me: "When they sang 'Onward, Christian Soldiers,' I joined in just as if I had been used to it."—*The Outlook.*

For explanation of this happier ending we must look to Jefferson City, April 7, 1911. In the capital city of Missouri on that day Governor Herbert S. Hadley signed House Bill No. 626. This was an act "to provide for the partial support of poor women whose husbands are dead or convicts when such women are mothers of children under the age of fourteen years." The first law of its kind to be enacted under our government, it passed the Legislature with the traditional modesty of great things—while traffic measures and hatpin ordinances thrilled and threatened, the mother's allowance act slipped quietly into the statute books. New as the practice is, the idea itself is not unfamiliar. In 1906, John Spargo wrote: "Wherever possible, then, I believe that the effort of society should be to keep the mother in the home with her children, and where pensions are necessary, in order that the result may be attained, they should be given, not as a charity, but as a right." And before and since, advocates of mothers' pensions have declared themselves on platform and in print. The idea is not new, but it remained for Judge Edward Everett Porterfield of Kansas City, Missouri, to set in motion the forces that were to bring about its application.—*Collier's.*

PLEASURE comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

—*Ruskin.*

FOR WORLD PEACE

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*



A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

A New Thought Business College:

Miss Mary E. Strong, originally of Boston, is the originator and founder of the New Thought Business College, of 411 Central Building, Portland, Ore. She is a young woman of wide experience, being both a New Thought teacher and a practical business woman. She proposes to give a complete, thorough and up-to-date business training, which will qualify young men and women to meet actual business conditions, and at the same time she will instruct them in the fundamental principles of success, the application of which will increase their efficiency and insure their advancement. The whole system of education will be what the word originally means, "leading out." Education has commonly consisted of storing away in the mind accumulated and classified data from the outside world, but in the New Thought Business College the method is reversed,—the consciousness of the individual student is recognized and awakened, and the process of instruction is from within outward. While we have emphasized the New Thought and psychological side of this school, it is no less a Business College, fitting young men and women for the business world—for the ideal in the business world. And we look upon this movement as but the forerunner of what education should be—of what education really is—and when the race realizes in childhood the limitless powers latent within each individual, there will be built up a republic composed of men and women who recognize themselves as citizens of the universe, and the whole social order will set forth the brotherhood in the actual as well as the real.—*A Portlander.*

The Rich Man in Politics:

At the outset (of his speech in Boston) Colonel Roosevelt announced that he would answer any question that anybody asked, and that nobody could embarrass him for a minute.

"How about Perkins?" a man called out.

"I'm delighted to tell you about Mr. Perkins," the colonel replied. "I'll satisfy everybody's thirst for information.

"Mr. Perkins is a rich man," said he. "He came into this movement not at my request, but of his own initiative. I felt just the same curiosity that that man in the crowd who asked me about him felt. I said to him, 'Mr. Perkins, why are you supporting me?' Mr. Perkins flushed and said he didn't know, but that he ought to be offended, but I told him he should not be, and that I was both surprised and pleased to have his support.

"'The prime reason why I am with you,' he told me, 'is because I have children. I have come to the conclusion that this country won't be a good place for my children unless we have substantial justice, unless the relations between capital and labor are on a better basis. I wish to support any movement which will bring that about. So far as I can see,' Mr. Perkins told me, 'you are the only public man who, in good faith, is supporting those views.'

"I have told you literally what Mr. Perkins said. Curiously enough, it was almost exactly what Mr. Flinn said to me later. I have immensely appreciated the support of Mr. Perkins and Mr. Flinn. Their support has been given in the open. There is nothing invisible in this movement. Mr. Perkins and Mr. Flinn both heartily approve of the progressive platform adopted at Chicago.

"I said to Mr. Perkins: 'You are in the steel industry. Before you support me I wish you to understand that I intend to work for regulation of the big industrial concerns, including the steel industry.' Mr. Perkins said that that was all right and that he believed in it.

"Mr. Flinn and Mr. Perkins have supported this movement without asking a thing and with the assurance given to me personally that they are not seeking a thing. As long as they do that they are entitled to the respect which any good citizen gets. If ever I do anything in the future for Mr. Perkins or Mr. Flinn that I should not do then I am to be condemned and they are to be condemned. But unless I do it it shows a small mind to object to their work for this movement."

"How about Wilson?" was another question. Colonel Roosevelt replied:

"If you think you can get anything good out of the old machine-ridden democratic party, then I admire your optimism, but I pity your judgment."

In response to a query about socialism, Colonel Roosevellt said: "In our platform we have grappled with certain of the problems that socialists have sought to grapple with. The difference is, that we grapple with them in an efficient way and the socialists are chasing will-o'-the-wisps."—*Springfield Republican.*

Lillian Russell's Beauty Secrets:

But the demand for the concrete secrets of my Fountain of Youth rings insistently in my ears. I can hear my readers say, "Oh, yes, it is all very well to go on talking as she has; but she does not give us the facts!" Very well, here are the facts, and if this be reason I trust my sisters will make the most of it. My daily schedule, on the average out of the three hundred and sixty-five days, is as follows:

9 a. m.—I get up. My breakfast consists of fruit in plenty, a bit of cereal, and a chop and an egg respectively on alternate mornings.

10 a. m. to 11.30 a. m.—Devoted to a horseback ride in fair weather. In bad weather, I either employ the time riding in a closed carriage with the windows open, or, heavily mackintoshed, in walking. Fresh air is the one desideratum. On my return I take a sharp shower or needle bath. Shower baths are far more beneficial in every way, I have learned,

than tub baths. It is better for the water to come upon the body from above and drive the blood down than to have the blood sent upward. I never take cold baths. I begin with warm water and end with cool. I never suffer hot or cold water to touch me.

12 m. to 1.30 p. m.—I devote to rest, reading, and writing. After luncheon, which is always of the simplest order, I take a long walk, play a set of tennis, or exercise in the open air with a long steel rod on each end of which is fastened a three-pound weight. I vary this exercise according to the way I feel. But, no matter how I feel, I do exercise in one or the other of these three forms. On matinee days I exercise directly after luncheon, instead of waiting for twenty or thirty minutes, so as not to miss any time before being compelled to go to the theater. On these days I use the weighted rod. On other days, after exercising, I busy myself with the score or more of things that happen to come up in the daily life of every woman. I sew a little, tidy things up, and place in order everything that has to be attended to. I rarely take a nap during the daytime. A good night's sleep of eight hours is amply sufficient.

7 p. m.—I dine. My dinner never includes desserts of any kind, nor liquor of any kind. I drink nothing with my meals, not even water. Several glasses of milk during the day, between meals, is my substitute. After dinner, I go to the theater and work. When I leave the theater, I take a short walk or drive in the open air; then go home and read for an hour; and then retire. I take at least five shower baths a day. There is nothing so helpful as frequent bathing, I hold, to conserve beauty and youth.

There was a time when I was misled into believing that violent exercise, regularly indulged in, was beneficial. I tried it for awhile, and found that its actual effect was quite the reverse. Bag punching, handball, golf—I tried each of them. I discovered that they made my muscles hard; but that, in accomplishing this, the exercises rendered my body less lithe and supple. Other women friends of mine who have tried these violent forms of exercise—violent for women, that is—have told me that they made the same discoveries I did. A woman's muscles need not, in fact should not be, hard in the sense that a man's muscles should be. Firmness and hardness are two different things where muscles are concerned. I find that a short set of tennis, as I have said, while violent to be sure, is far more efficacious than any of the other forms of exercise. It induces suppleness, adds grace, makes the blood circulate freely and run tingling through the veins, lightens the stride, and does not, like the other exercises, make the body Sandowy and stodgy.

I am now going to make a "beauty confession" that will prove to you that I am neither affecting a pose nor attempting to set myself up as an unreal Peerless Creature. I believe in eating onions! In the spring I believe a liberal daily dose of raw onions to be a matchless natural medicine for the toning up of the system and the consequent toning up of the complexion. And I have always practiced what I am preaching. Onions may not be pretty things; but they can make prettiness to a considerable degree. Women will doubt me, probably, when I champion the cause of the onion, just as a woman reporter in Nashville once expressed her doubt when I told her I played a fast set of tennis to keep in trim. To prove to her what I said was true, I took her out on one of the local club courts and beat her three love games in succession. Then she cried quits and was satisfied.

There was a young woman associated with one of our musical companies a number of years ago whom I used as a test for just such a demonstration of the possibilities of developing latent, hidden beauty. I was extremely fond of her, in spite of the fact that her personal manner was rather devoid of magnetism. She came to me one night in tears and said that she was just about ready to quit her stage work. I asked her why, and she told me that she found she was losing her freshness prematurely and that what few good looks she had possessed were being diminished by her theatrical labors. She was miserable; but I told her to keep up her courage and promised to help her fool herself.

I told her that I would make her far prettier than she had ever been before. She laughed her incredulity and asked me how I was going to do it. I told her that I was not going to do it; that she was going to do it. Then I explained that there was nothing particularly psychological (in the scientific sense) or mysterious about it; but that it was all really very obvious and simple. She agreed to help me help her.

In the first place, I got the girl to affect a constant good-natured pose, hoping in this way gradually to strike a happy mean between her present constant bitterness and repellant moods and the affected attitude. It was not long before she began to realize for herself how vastly more attractive and intrinsically self-satisfying and pleasant her agreeable phase was than her former hostile, catty manner. People who had disliked her began to like her, and she made friends rapidly where before she had made only half-friends or enemies. Smiles began to play naturally round the corners of her mouth, and the previously immovable frown crept out of her forehead. At the end of the year she was entirely unlike her old, ugly self. During this time I got the girl to follow my schedule of exercise (as I have outlined it) and to build up her health, which she had been neglecting. As her blood got to running fast again, her pleasant pose gradually became a reality, a heart-inspiring attitude, an intrinsic nature. The color, or "freshness," came back into her face, her hair regained its former luster, and an attractive swing came into her walk.

Her case, in all truth, moreover, is by no means a remarkable one. Any woman can follow the simple recipe and obtain the same results. Be pleasant, keep as well as you can, smile, exercise—and let the "beauty parlors" go hang!—LILLIAN RUSSELL in Sunday Magazines.

Why Jane Addams Works Instead of Criticizing:

Miss Jane Addams is a woman who has come closely in touch with the sufferings of humanity through her work at Hull House in Chicago slum work, and her interests are so deep for the uplift of those people that she cannot do otherwise than act in a movement which will result in their improvement and final freedom. She cannot sit down with folded hands and complacently see others do the work in which many workers are needed. She criticizes no one, but ardently and purposefully performs the task allotted her by the very POWER which moves humanity to think of its fellow creatures in suffering.

How can she remain silent when there are children who need help? Children in factories who need looking after by wiser heads than the heads of those factories; in fact by someone who can so turn the laws of the land that growing children will not *have* to be working in factories; that mothers of the poor will again find a comfortable place for their own where such conditions do not exist.

There are others who have not been placed in a position to understand this except as looking from the outside of things, but Miss Addams has had a life of work and experience in those conditions and knows their needs.

She will be led to see a way out for them and her opportunity is at hand with the new Progressive Party, and she knows it.—J. C. E., Washington, D. C.

A Letter from Henry J. Allen:

During the last two weeks I have been enjoying a gratifying experience in Nebraska, Kansas and Missouri, where I have been for a course of public addresses. In nearly every place they have asked me to talk about the Chicago convention and the new Progressive party. This has given me an opportunity to study somewhat the growth of sentiment and I am convinced that the Progressive cause is growing even more rapidly than the Roosevelt cause grew in the primary days before the Republican National Convention. It now seems to me entirely possible that Roosevelt may sweep the country. Thanking you very much for your cordial good wishes which are heartily reciprocated, I remain—H. J. ALLEN, The Wichita Daily Beacon, Wichita, Kan.

A Call to Progressive Women:

Woman suffrage and the holding by women of certain political offices in Ohio have been defeated.

The two old parties, hostile to suffrage and dominated by the liquor interests, have deprived women of their political opportunity.

In spite of the magnificent fight put up by WOMEN OUTSIDE OF PARTY LINES, they have lost.

They have another immediate chance through the passage of the initiative and referendum amendments in Ohio.

Does this not convince you:

That women cannot win by the policy of neutrality outside of party lines?

That women must be represented in a party which recognizes their rights and is pledged to work for and with them?

That women must help elect the party which is pledged to give them the vote?

The Progressive party is pledged to work for suffrage. No other party is. Both old parties are so dominated by the interests that they cannot pledge themselves to votes for women. Ohio proves it.

The Progressive party is pledged to the initiative and referendum, which is the only weapon women now have in Ohio to defeat the bosses. In many states there is no such second chance.

Vermont, which has hitherto given big republican majorities, yesterday failed to elect a governor, this duty now devolving upon the Legislature. There are twenty-four Progressives in the new Legislature pledged to suffrage, as the result of a two weeks' campaign by the Progressive party. How many democrats and republicans can you muster into line in Vermont as the result of years of work of political neutrality?

Think it over.

Suffrage is not won.

The women need a party with representation in the Legislatures. Help the party to put in such representatives by working for it in every state.—*Frances A. Kellor, National Committeeman, Room 601, Manhattan Hotel, New York. (Written Sept. 6, 1912.)*

A Walk and a Talk:—

I was invited to spend the glorious "Fourth" on a farm.

On Sunday morning I was told that in the little village, a mile distant, they had a minister well worth going to hear. So I made an early start, and on reaching the little church found I was the first arrival. Soon after I was seated (in a back pew) a lady came in and sat down beside me. I told her I had walked a mile to hear their minister, as I had heard him highly spoken of. She replied: "He is not only an eloquent speaker but is also a good man." I thought to myself, here is "Success," if even *one* of his flock speaks in this manner of his true worth.

I enjoyed the minister's talk very much, for it seemed more like a talk than a sermon, and felt repaid for my long walk. This man appeared to be nearing forty years of age, and in his manly strength seemed to be able to practice what he preached.

He spoke of the "Fourth," a few days distant, saying it was well not to forget those who had given their lives for their country; but there was also two sides to it, intimating *peace for the living.*

He spoke with force about "Yellow Journalism," "Yellow Socialism," and "Yellow Politics," three evils to be dealt with, bringing to notice how little space is allowed anything worth while in the first, and that the second would always cause us trouble as long as we allowed undesirable people to come to our shores.

(*Continued on Page 68.*)

DEEP BREATHING.

By D. O. Harrell, M. D.

I BELIEVE we must all admit that deep breathing is a very desirable practice. Furthermore, we know it to be a fact that not one person in twenty, or perhaps one person in a hundred, really breathes deeply. Every physician can verify the statement that we are daily called upon to prescribe drugs for ailments that owe their cause directly to insufficient and improper breathing,—Oxygen Starvation.

Breathing is the Vital Force of Life. Every muscle, nerve cell, in fact every fibre of our body, is directly dependent upon the air we breathe. Health, Strength and Endurance are impossible without well oxygenated blood. The food we eat must combine with abundant oxygen, before it can become of any value to the body. Breathing is to the body what free draught is to the steam boiler. Shut off the draught and you will kill your fire, no matter how excellent coal you use. Similarly, if you breathe shallowly you must become anaemic, weak and thin, no matter how carefully you may select your diet.

I might continue indefinitely to cite examples of the great physiological value of deep breathing. For instance, it is a well-known fact that intense mental concentration and nerve strain paralyzes the diaphragm, the great breathing muscle. This depressing condition can be entirely counteracted through conscious deep breathing.

The main benefit of physical exercise lies in the activity it gives the lungs. What we term "lack of healthful exercise," in reality means insufficient lung exercise. Since few persons have the strength and endurance to exercise violently enough to stir the lungs into rapid action, common sense dictates that the lungs should be exercised independently, through conscious breathing. Exercise that fails to excite vigorous lung action is of little real value.

Unfortunately few persons have the slightest conception of what is really meant by deep breathing. In fact few physicians thoroughly understand the act. Ask a dozen different physical instructors to define deep breathing, and you will receive a dozen different answers. One tells you it means the full expansion of the chest, another tells you it means abdominal breathing, the third declares it means diaphragmatic breathing and so on. In the end, one becomes thoroughly confused, and justly forms the opinion that most teachers of physical culture are incompetent to teach deep breathing.

Recently there has been brought to my notice a brochure on this important subject of respiration, that to my knowledge for the first time really treats the subject in a thoroughly scientific and practical manner. I refer to the booklet entitled, "Deep Breathing," by Paul Von Boeckmann, R. S., 111 Park Ave., New York. In this treatise, the author describes proper breathing, so that even the most uninformed layman can get a correct idea of the act. The booklet contains a mass of common sense teachings on the subject of Deep Breathing Exercise and Body Building. The author has had the courage to think for himself, and to expose the weaknesses in our modern systems of physical culture.

I believe this booklet gives us the real key to constitutional strength. It shows us plainly the danger of excessive exercise, that is, the danger of developing the external body at the expense of the internal body. The author's arguments are so logical it is self-evident that his theories must be based upon vast experience. Personally, I know that his teachings are most profoundly scientific and thoroughly practical, for I have had occasion to see them tested in a number of my patients.

The booklet to which I refer can be had from the author directly upon payment of 10 cents in coin or stamps. The simple exercises he describes therein are in themselves well worth ten times the small price demanded.

(*Continued from Page 66.*)

This minister may not be a financial success, but he certainly appeared to be a *spiritual one.* His people seemed to follow his every word with the closest attention. He seemed to be stored with "Power" from "Within." Money we must have to help us over the hard places in life, but as you looked at this man you felt that money would never worry him very much. "He was sufficient unto himself." Who can measure his success? He will be a worker until the end, and will wear the crown and royal mantle as an ideal rather than as a reward.—O.

A Letter:—

Dear Sister:—We differed as to our being finite or infinite. When I consider the inherent possibilities of the soul, I cannot refrain from classing myself with the latter and feeling with Browning—

"I spoke as I saw.
I report, as a man may of God's work—all's
Love, yet all's Law.
Now I lay down the judgeship he lent me.
Each faculty tasked,
To perceive Him, has gained an abyss where
a dewdrop was asked."

So in my small judging I did what I could to bring you to this realization: That religion is but an evolution of God or nature; not a formula of confession, and *no census* (millions of years beginning us and millions of years ending us) *can be taken of it.*

But this is the axis on which I revolve: Salvation does not come in a flash through vicarious intercession, but comes according to our individual correspondence with Omniscience, and stays only so long as it is fought for; and, further, the War of Life is not won with *one* victory however great and complete that may be. It is again and again we are called to the Great White Throne (conscience) to give an account of the deeds done in the flesh and to show how we come out under the *fire of circumstances!*

Will we sink in the crucible or arise and fashion something beautiful out of the sodden clay?

All humanity petitions with Tennyson—

"'Tis life, whereof our nerves are scant,
O life, not death, for which we pant;
More life, and fuller, that I want."

Isn't that a beautiful prayer? and listen! We are the vehicles of Celestial Desire! Let us ever strive to make the receptacle upright; pure, holy (healthy), a fit abode for so Divine a Law. Then we can join with Confucius, Buddha, our High Priest, Dante, Ezekiel, Socrates, Emerson, Whitman, Wilcox and hundreds of known and unknown, in saying: "Though I have died thousands of times, yet I still live the Life (Truth) Eternal."

Forever wishing that you, too, may enjoy living as I do, I am your sincere sister.—M. L. B.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—The next number of the *Single Tax Review* will be the special number for New Zealand, and the matter for this issue has been especially prepared by Mr. Arthur Withy, Hon. George Fowlds, Hon. P. J. O'Regan and others. This number will be enlarged and fully illustrated with portraits and views of the cities of New Zealand. You can get this special number by sending 10c to the *Single Tax Review,* 150 Nassau street, New York City. By the way, there is a Single Tax recommendation in the Alaska plank of the new Progressive Party platform.—E. T.

—"The Art of Short-Story Writing," by George Randolph Chester, author of "Get-Rich-Quick Wallingford," "The Jingo," etc., etc. Mr. Chester is said to be the highest-paid word-worker in America. No one is better fitted than he to impart the secrets of the art of effective, original writing. The reason many people fail as writers is because they say what they have to say in a colorless, commonplace manner. They do not galvanize their words and make their readers thrill with unquestioning conviction. They do not create vivid word pictures. The successful writer should do all this and more, and in this book Mr. Chester tells HOW. In thirty-one pointed chapters he presents the skeleton which must support the structure of effective writing—writing that influences and commands a price. Everything that is written is a story. It matters not whether it is an Ivory soap advertisement or a Declaration of Independence. So this book is for all writers, for business men, teachers, students, reporters, advertising men, lawyers, ministers, stenographers—all who would learn the art of effective self-expression through the pen. The chapters on Creativeness, Observation, Sympathy, Condensation, Construction, Imagination, The Beginning, Development and Marketing of Manuscripts are especially valuable. "The Art of Short-Story Writing" is bound in cloth, gilt top and title. Price, $2.00, postpaid. The Publishers' Syndicate, 400 Odd Fellows' Temple, Cincinnati, Ohio.

—"Christianity and the Social Crisis," by Walter Rauschenbusch. A book that lays bare the weakness of modern social convention in religious life, and goes back to the primitive, natural teachings of Jesus for a foundation. It is a challenge to the best thought of the time. Cloth, postpaid, 60c. Geo. H. Doran Co., New York.

(*Continued on Page 70.*)

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Definite Methods for developing Will.
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(Continued from Page 68.)

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—"The Energies of Men," by Prof. William James. In this little volume Prof. James refers to Christian Science and New Thought as forces which lead to "a very copious unlocking of energies by ideas." He predicts that no one can foretell how far the influence of the mind-cure movement is destined to extend. He sees the New Thought movement as analogous to the early spread of Christianity and Buddhism. But the auhtor's view of New Thought is only incidental to the purpose of the book. His main purpose is to tell the reader of ways and means by which the hidden energies of man may be unlocked for everyday use. He considers *ideas* the chief force in releasing energy, and shows how their power has been manifested, for the most part unconsciously, under many peculiar and trying conditions. The fasting cure, Fletcherism, systems of exercise, he believes derive a large share of their efficacy from the ideas accompanying them. When a system of eating, or fasting or exercising has helped a great many people and they bear testimony to its value,

(Continued on Page 72.)

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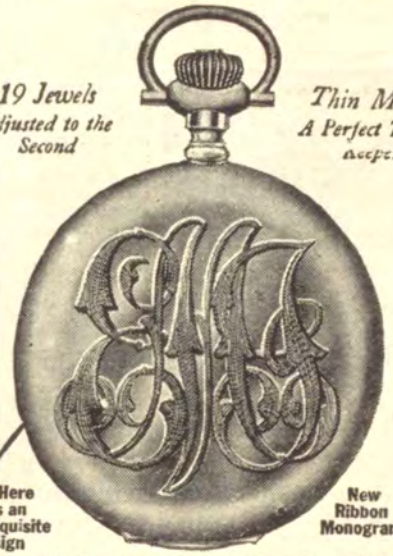
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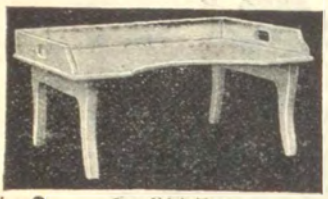
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(Continued from Page 70.)

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(Continued on Page 74.)



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(*Continued on Page 78.*)

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(*Continued from Page 76.*)

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(*Continued on Page 80.*)

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(Continued from Page 78.)

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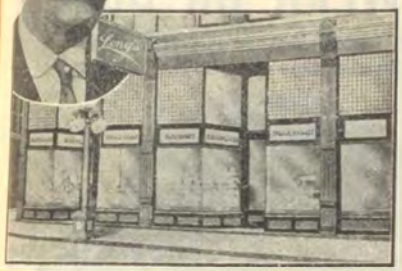
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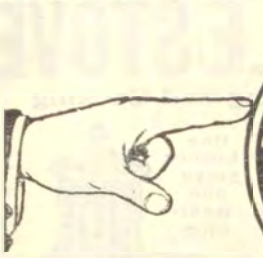
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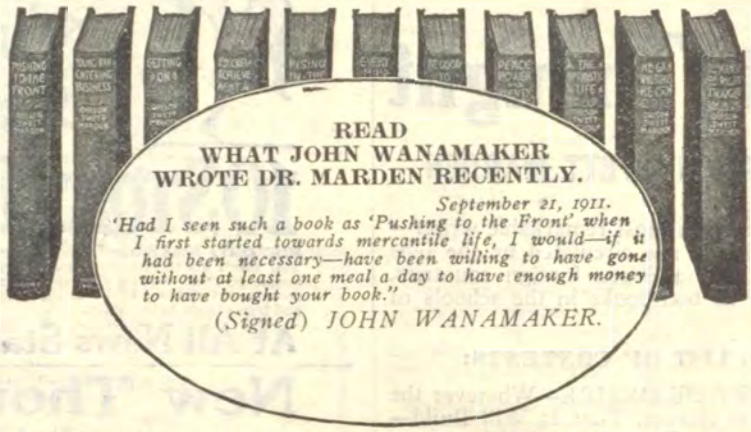
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